

THE
Juvenile Instructor

VOL. 64

JUNE, 1929

NO. 6





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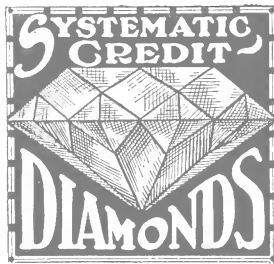
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The Myers Self-Oiling Home Water System

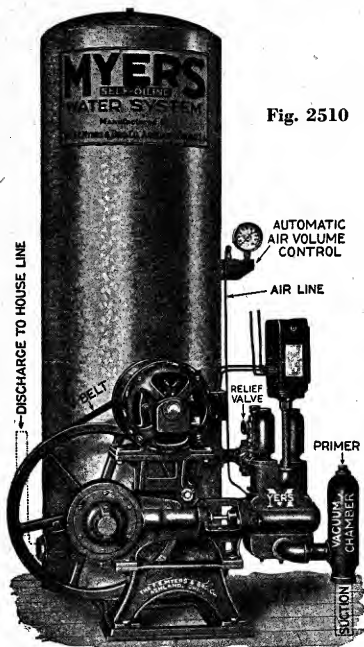


Fig. 2510

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In a Hospital

Yes, this is truly a "Mansion of Woe,"

Of anguish I'll never forget,
Of horrors unspeakable, torturous, slow,
Where Death seems a friend—and yet
When the sickness and pain are diminished,
When the ether has left not a trace,
When the black, fevered nights are all finished,
I find myself liking the place.

Each smell that suggests a horror,
Each dread that the midnight brings,
Each noise that has shattered my quivering nerves,
Is lost now in happier things:

It's fun to stretch my feet out
In my fresh, cool, new-made bed;
It's fun to have an appetite,
And more fun to be fed.

From a tray with silver sugar set
And tiny butter dish,
And some unexpected dainty
That comes as a magic wish.

It's good to hear the chunks of ice
A-clinking down the way
In my shiny water pitcher
With its little shining tray.

The supervisors on their rounds,
A-stopping at my door,
The nurses who take care of me—
I like them more and more.

I like the daily visits
Of the doctor,—bless his heart!
He never likes to hurt me,
And is such a dandy sport.

I like the funny little Jap
Who mops my floor each day;
He talks in Pidgin English
And has such a lot to say.

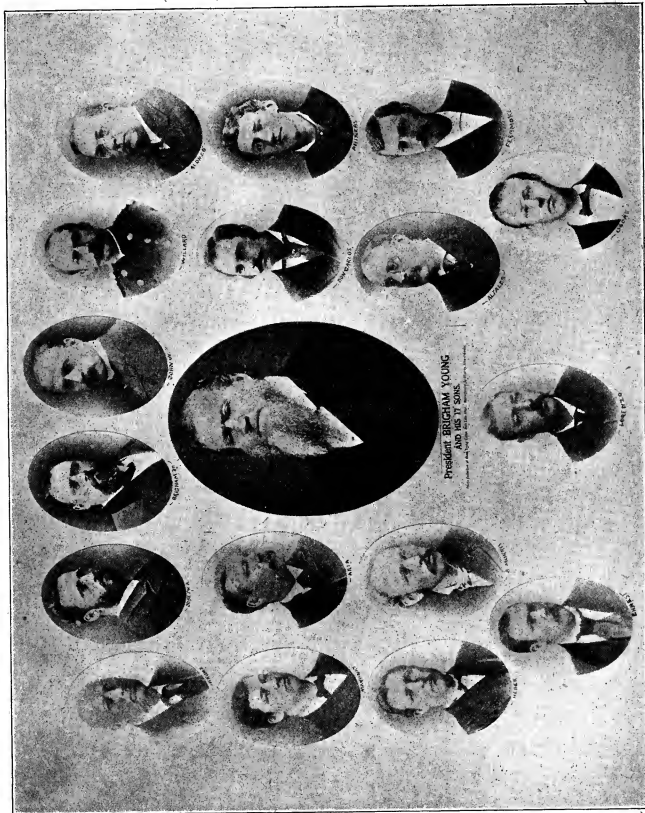
I like the queer brown vases
That look like earthen jars,
But hold my lovely flowers
Which only fading mars.

And I like my neat and tidy room,
Its walls and ceiling bare,
With its plain and simple furnishing,
And steady calm; and where

The rare fun of being lazy
Under orders seems the best:
In this brief respite from Worry
I can dream a bit—and rest.

For he just through the Dark Valley
Finds joy in the littlest things;
Released from their weight of shadows,
His thoughts take the air on wings;
His eyes, so accustomed to darkness,
See light in the cloudiest sun;
Peace comes to him out of old turmoil,
And Life seems a gift well won.

—Ruth Musser.



Brigham Young, born June 1, 1801; Died August 29, 1877.
Top row, left to right: Hyrum S., Joseph A., Brigham J., John W., Willard, Alonzo.
Second row: Ernest, Lorenzo, Oscar.
Third row: Heber, B. Morris, Alfaleu, Fernmorez.
Bottom row: Don Carlos, Pulmeus.



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The Brigham Young School House

By Susa Young Gates

Brigham Young was a student. Of books, such as were available in those early American pioneer days, the Bible especially was his constant companion. Those who knew him before he joined the Church—and he was over thirty years of age before that happened—state that he was found evenings and on the Sabbaths reading the county papers, or the Scriptures. Books were exceedingly rare in those days,—1815-1830—everywhere here in the United States. And education, even in the cities and more thickly settled districts in Boston and New York, was in a very primitive condition. High schools were practically unknown—only “the little red schoolhouse,” and the children in school during the winter’s lull in farming operations.

Brigham received only eleven days of regular school tuition, so he himself said! But his mother taught her children, as they moved from Hopkinton, Massachusetts, in 1800, to Whitingham, Vermont, then on down to Smyrna, Western New York state, and back and forth. She was a Howe, that scholarly family, and though she died when Brigham was a little boy, she implanted in him and all his eleven brothers and sisters, a love for books and “learning.”

Brigham earned his own living from the time he was twelve years old and after joining the Church he studied men rather than books. He was an educated man.

When Brigham Young decided to build a schoolhouse for his rapidly increasing family, he put his usual constructive ability into its form and equipment.

Direct light was not good for children’s eyes, so he had the windows built high enough from the ground to make the light fall indirectly on the pages of books. The ceiling was high and so shaped that sound carried easily and light was reflected from the softly tinted whitewashed walls. Green shutters were attached to each window for storm and shade purposes.

There was a sizeable entry where double rows of hooks took the caps and hats of the children, their woolen “comforters” hanging under each hat on its own individual hook. This entry was topped by a high tower, in the roof of which hung the immense and mellow-toned bell which called the morning and afternoon hours of assembly, as well as the fifteen minutes recess given to the restless children during both morning and afternoon sessions.*

*My father was for some years business manager for President Young, and my brother and I attended this school, then under the direction of Miss Randall. One morning, mischievously inclined, one of the boys climbed up through the trap door into the belfrey, pulled the hole—or rather the step-ladder—in after him and then rang that bell as it had never rung before. Peal after peal, clang after clang were broadcasted over the city until it seemed as if the whole population, including the panic

There was the usual platform in the windowless north end of the hall for the teachers' desk, and the rows of green desks which filled the hall running back from this platform; they were graded in exact sizes to fit the feet and backs of the various sized children who sat before them in sizeable chairs. Where on earth, at this time, had children been so carefully considered?

Of course the little ones sat in front, sizes marking the rows of desks, rather than intellectual grading. Unruly boys were given special desks to the right and left of the teacher in the corners of the north end of the hall.

In the center of the hall was the big iron stove-heater, that unusual feature of house-warming in the early sixties, and especially out in the western wilds, for fireplaces still held sway. It was a big drum affair, and difficult to warm frozen and chilblained toes near it, for it radiated rather than concentrated the heat. However, at least a dozen good-sized apples, pipins or baldwins or greenings, would bake in half-tons on top of its narrow upper surface at the noon hour or even at recess—much to Sister Randall's disgust.

Brigham Young was the father of 46 living children, and 30 growing children were quite enough to handle by any one distracted teacher who undertook to control the restless, active minds and the incorrigible, strenuous bodies of the Young children. Beside the Young children, however, there were many friends' children, for all of Bishop Whitney's and President Heber C. Kimball's children were welcomed in the schoolhouse which stood just inside the Eagle Gate, where now stands the Bransford Apartments. These, besides the orphaned and adopted children in the Young family. The first family

schoolhouse was in the basement of the Lion House, but it was soon so crowded that it was necessary to build a house, especially for the children.

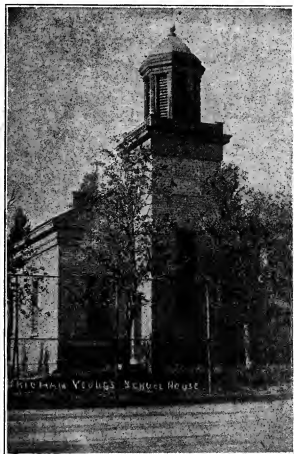
The dear teachers of this school pass before memory's eyes. Miss Smith, afterwards Mrs. Seegmiller, amiable and charming in her manner; Miss Hoagland, sister-in-law of President Cannon, that tall intellectual, whose discipline never relaxed into a smile, but whose training and educational culture was admirable; Mildred Randall, patient, firm and faithful to the last; Dr. Karl G. Maeser, most beloved of all loved teachers, the prophet leader of them all, who sometimes groaned in agony of spirit: "Oh Zina Hyde and Keettie Haywood, you will crazy me make;" Professor Bellereve, knock-kneed, brilliant, erratic and impatient, who taught us to spell the French language and art with a capital "A" and who introduced us to the spectrum.

In his own family Brigham Young aimed high for artistic advantages. Music teachers of the best were furnished for all his children who would profit thereby. Pianos and organs were brought across the plains in the fifties; a magnificent harp was supplied and music was an integral part of every waking hour in Brigham Young's family. For several years he provided a course in stenography under that veteran shorthand writer and Church Reporter, David Evans, whose quick temper matched his fiery hair, but whose faithful diligence and just criticism won the admiration of his adored friend Brigham Young. Lessons in telegraphy were arranged for with Sister Musser; and those who desired to qualify in that unusual profession were encouraged to do so. Nothing was too good, no effort was too great, no opportunity too expensive when knowledge and culture were the possible results.

Another interesting side-light upon Brigham Young's avidity for cultural development was shown when the first efforts at teaching "gymnastics"—now known as physical education,—was in-

stricken teacher, Miss Randall, was on the spot. It was difficult to dislodge the culprit, but finally on promise of immunity he came down, the crowd dispersed, and school was called. But there was little study that day.—Associate Editor.

roduced by Dr. Dio Lewis in the early 60's. President Young adapted the idea through his intelligent and progressive son-in-law, Hyrum B. Claw-



THE SCHOOLHOUSE

son, to the needs of his own children. He feared that sitting in school so much would cause bent backs and feeble limbs for his growing sons and daughters; so the Lion House porch was fitted up with step-stools, with backboards, wands and hoops for the girls, with wooden swords for the boys,—trapeze, vaulting poles, dumb-bells; and special instructions were given at regular hours in gymnastics. The results even to this day are somewhat noticeable in his children. A font was built so that daily cold baths and swimming might be indulged in during the summer season. Sleds, skates and roller skates were a part of every child's equipment.

One of the earliest school teachers in Brigham Young's family was Minnie Ann Cook who had been an English

governess and teacher of some distinction. She was instructed by Brigham Young in 1858 to add embroidery and sewing to the lessons given to the little girls from books. This was perhaps the first domestic art work given in a school capacity in this State. Of course, it was very primitive, but Brigham Young never lost the initial purpose there first applied. In 1869 he arranged for his wife, Lucy B. Young and her two younger daughters—who were about to remove to St. George—to take a three weeks' course at Brother Golightly's Globe Bakery in the art of bread and pastry-making with candy and confections added. Eliza R. Snow and Zina D. Young had organized fancy work classes for the older women, some years before this.

In his public capacity he gave constant and generous encouragement to education, to teachers of quality and good character as well as encouraging the expenditure of public money for buildings and equipment, all of which testify to the world the deep seriousness with which Brigham Young viewed education. He was not an advocate of the free school. He felt that education should be striven for if it is to be appreciated. Under his beneficent patronage the University of Utah was founded in February, 1850, in which the principle of co-education was firmly established. In this again, he was a pioneer of pioneers, for Utah was the first state to do this. When one realizes the great struggles put forth in the last century to achieve co-education, this fact alone stamps Brigham Young as both a seer and an inspired educator. Like the Prophet he held to the equality of the sexes in education as in all life.

Brigham Young would never permit teachers to administer corporal punishment; and woe be to the man who tried it. When Dr. Isaacson attempted it, whether in ignorance of the rule, or driven to unmindful distraction by the monkey-shines of mischievous Honn—when he attempted to wallop Honnie, the whole childish masculine school-

population arose as one body and very severely castigated the distracted and now disgusted Doctor. That he was summarily dismissed by the father of these roystering boys must have been a mingled relief and annoyance. But as Brigham Young could control his children, or any one else's children—with one steady look, perhaps it was hard for him to understand why others could not do the same.

And yet, Brigham Young was so

thorough a natural psychologist, although not introduced formally to that modern science, that he never humiliated the child while he punished him. It was the discipline of man to man which he practiced even with his youngest children.

Yes, Brigham loved education, and his simple statement adorns the lintels of our State University. "Education should give us the power to think clearly and to act wisely."



GRADUATES OF THE JORDAN L. D. S. SEMINARY

The above picture represents the 117 graduates of the Jordan L. D. S. Seminary, situated at Sandy, Utah, near the Jordan high school. 77% of the high school students avail themselves of "week day religious educational" privileges.

In order to graduate, one must finish a three year course; a year each of Old Testament, New Testament, and Church History and Doctrine. The first two subjects are used for graduation credits at the high school or entrance credit to the University. Students take the last year of work because of a pure desire to learn more of the Gospel and Church History.

The above graduates all report that they are careful observers of the Word of Wisdom. Each one also has had a chance to deliver a talk in one of the wards of the East or West Jordan Stakes. This is the largest group to graduate from any Seminary in the Church. Principal Carter E. Grant and his associate Heber D. Clark are delighted with their splendid success.

TRUE PIONEER STORIES

By Harold H. Jensen

ELIJAH NORMAN FREEMAN

Every year the Pioneer ball, given by the Daughters of Utah Pioneers, for the State Legislature, sees few veterans of the first year, 1847, in attendance. Only four this year were present at the notable assemblage held February 22nd in the Hotel Utah. These were Robert Sweeten, Elijah Norman Freeman, Hilda C. T. Smith and Adelia West Hoagland. *The Juvenile Instructor*, several years ago, published the life story of Brother Sweeten, but the remaining trio have never had their histories told, and as Shakespeare said, "thereby hangs a tale."

The writer will start with Brother Freeman, who though but a babe in arms when arriving in the Valley, remembers incidents that followed in later years with vivid reality. He does not look his 82 years. With his sociable wife, with whom he has spent fifty-three years, he was the life of the ball and very conversant on things that had passed. He can best tell his own story in as nearly as possible his own words:

"My boy, you want to know of pioneer days. Well I sure can remember, though times have certainly changed since then. When I see these old time dances my mind goes back to the days of my youth. However, we were more sociable in those days. Everybody knew everyone else and there was no 'stuck-ups,' as we used to call them that thought they were better than others. We also danced the old time dances you see here tonight, the quadrilles, shotische and the Scottish reel, where one gentleman dances with two ladies. Square dances were the rage, and round dances were frowned down up-

on, as President Brigham Young was against them.

"The women in those days also wore their skirts much longer than today. Chaperones also were the order of the day, but this has passed and young folks think they can better take care of themselves. Somehow I think the happy medium is the proper method. Personally I think girls today wear their dresses too short, and leave but little to the imagination. Modesty was the order of yesterday, though fashions were just as pretty as we have now. I am not condemning the modern youth but they seem to want to play with



ELIJAH N. FREEMAN, PIONEER OF 1847, AND HIS WIFE

fire, and will not profit by the experience of others.

"But to go back to my history. I was born May 20, 1847, in LaHarpe, Hancock Co., Illinois, 20 miles from Nauvoo. As a babe in arms, my mother carried me out of Nauvoo, my parents being among those that had to flee for their safety. Bishop George Miller tried to persuade my father to go to Texas with him, but only three or four followed him. We joined the faithful saints and journeyed northwest of Omaha, where we lived the winter of 1846 among the Ponca Indians.

"My father enlisted with the Mormon Battalion, and my young uncle, who was only 17 years old, drove mother and her family across the plains. We arrived in the valley Sept. 19, 1847, in Daniel Spencer's company. The sad news soon arrived that my father had died in New Mexico, on the Rio Grande, while serving his country.

"Mother was left a widow, but grandfather and my uncles provided for us. We went to settle on Bingham's Fort in 1850 long before Ogden city was founded in Weber County. Here we lived with Grandfather Erastus Bingham.

"My first recollection is of being badly burnt. I wore a girl's sunbonnet to shelter my eyes from the sun. It so happened a boiling tub of water was in my path. Like most boys, looking straight ahead, the bonnet screening the view from the side like a horse's blinders, I stumbled headfirst into the fiery water and knew no more. My face and neck you see still bear the scars. That is my first recollection of the valley and it made an everlasting impression.

"I well remember trouble with the Indians, who used to steal our horses. We had a log stable and at night the Red men would come and open the bars and let the animals out. We would send out ten or fifteen men and usually bring the horses back. Fortunately we had no murders. I joined the cavalry, which was kept on hand for a long time, until Uncle Sam forbid its existence. This pioneer militia was organized for home defense.

"In those days we were not wealthy and when we married, the woman of our choice had to share rather a hard lot. Utah's pioneer women deserve even greater honors than the men, for they worked side by side in making this valley blossom as the rose.

"My first romance was rather a sad one. I married Annie Marie Poulsen, a Danish girl and a year later she died, leaving a year old daughter. This little child grew to womanhood and has reared a large family. Four years later I married Mary Farley, who has had nine children, six of whom are still living. We have been very happy and though our married life has been one of sacrifice I wouldn't trade my wife for all these so-called pretty flappers of today. We have always struggled along together.

"The young women of today expect too much from their future husbands. In our days it was a case of share and share alike. Today it's a different matter and young folks must learn that only a fifty-fifty partnership makes marriage a lasting proposition. Pull together and you will get ahead always."

And See What Happens

Close the door on the past, accepting only the lessons it has taught. Let every day be as a new beginning. Head up, shoulders squared, go straight forward with a smile on your face and a light in your eye. Resolve to win—and see what happens!—Selected.

The Rebound

By W. H. Peterson

Doloris Dyreng stopped singing and looked over a tumble-down fence at a crippled, old lady, who was trying to draw a bucket of water from a well.

"Let me help you, Sister Hansen," cried the girl.

"Thank you," said the old lady as the little girl set the bucket of sparkling water on the porch. "You are the second person who has helped me this morning."

"Don't bother to thank me," replied Doloris. "I love to pull water out of a well on a beautiful morning like this."

"May the Lord bless you, my little girl. If it weren't for cheerful, helpful little girls like you, and good men like Bishop Anderson, I am afraid life would be very gloomy and miserable for me."

Doloris hardly knew what to answer. Her eyes and the expression of her face showed that she was in deep sympathy with the unfortunate aged woman, but she could not think of words to express her thoughts.

"I'll come and help you again," she said; and rejoicing she went on her way to Sunday School.

How happy she was! To her the whole world was full of happiness and beauty. The little flowers on the ditch bank seemed to smile as they lifted their heads to the morning sun. The busy, buzzing bees, the laughing brook, a mother sheep and its lamb feeding contentedly on the new-grown grass, and the birds twittering in the trees made her feel that it was a pleasure to be alive and well that glorious spring morning.

A meadowlark, sitting on the middle wire of a fence, poured forth its music in clear, loud tones. Doloris stopped to listen.

"What is he saying?" thought the girl. She listened while the brilliant songster repeated the strain several

times; then she hurried on her way.

"What a beautiful sight!" exclaimed Sister Jackson, who was the teacher of Doloris's class. "You are all looking bright and happy this morning. I think you must have let some of the sunshine into your souls. How many of you heard the birds singing this morning?"

Every child present had heard the birds sing. Doloris thought of the meadowlark. She raised her hand.

"What is it, Doloris?" asked Sister Jackson.

"I heard a meadowlark sing this morning, and I thought he was trying to talk to me."

"How did it sing?" asked the teacher. Doloris hummed the tune.

"I know what he was saying," exclaimed one of the children. He said, 'Did you remember to fast?'"

"Are you sure those words fit the bird's music? Let me see. Sister Jackson sang the words to the melody. 'Yes,' she said, 'They do very well. How many of the boys and girls did remember to fast?'"

All the children except Doloris raised their hands. Doloris saw all the hands go up. She wanted to hold up hers, but that would be dishonest; she could not do that. She was sorry she had been forgetful. She had not intentionally broken one of the Lord's commandments. She wanted the respect and love of her teacher, but although she was the only one in the class whose hand was not raised, she told the truth and submitted herself to whatever might come because of her forgetfulness. She hung her head while the class was being complimented on the splendid showing it was making in the matter of observing the Sabbath fast.

The lesson for the day, "Living for the Lord's Blessings," made Doloris feel worse than ever. In fact, it made her very miserable. The more she thought of it, the deeper it cut into

her sensitive soul. She left the chapel in a worried and troubled frame of mind. She felt that on that day she had not been worthy her Heavenly Father's blessings, and she, imagined the Savior's big, kind eyes were looking reproachfully at her.

As she walked slowly homeward, she could not help noticing how changed everything was. The sun, which had shone so brightly while she was on her way to Sunday School, was now hiding behind a big, black cloud; the birds that had sung so merrily were sitting quietly in the trees; and the grass, which before had been sparkling with dew drops, was now partly covered with dust and seemed more gray than green.

In a very despondent mood Doloris approached the house of the crippled, old lady. There was the tumble-down fence, and at the rickety gate stood the crippled old lady.

"Something dreadful must have happened to make such a kind and cheerful little girl look so sad," exclaimed Sister Hansen. "What is the matter? Has some one frightened you? Are you hurt?"

"You can't imagine the trouble I'm in," answered the girl. "I feel like something terrible is going to happen, and it's all my fault."

"Look at this, Doloris," said the old lady, holding out a beautiful rose. "See, there by the door I have a rose bush. It is more to me than you can imagine. It is the only one I have, and so I tend it with a great deal of care, watching its leaves and buds as they grow from day to day. This is the first flower of the season. When I saw it this morning, I thought of you. I could think of no other person to whom I would rather give it than to the cheerful, little girl who was so willing to help me this morning. Here it is; do you want it?"

"Oh, thank you! Sister Hansen. It's wonderful."

The little girl's face brightened as she accepted the flower. For a moment

she looked fondly at its tender petals, and then the expression of her face changed as does the face of nature when a cloud passes before the sun.

"You are in trouble," said the kind woman. "I am sure it isn't something you have done. It must be something some one has said."

"Both," answered the girl. "What was said wouldn't hurt, if I hadn't done what I have."

To help her little benefactress was the crippled woman's greatest desire. To her the girl was as pure and innocent as the rose in her hand.

"Tell me what troubles you," she pleaded.

"I forgot to fast," said Doloris despondently.

"Yes," said the old lady as if to say, "Go on with your story."

"I—I was the only one in the class. Oh, I can't tell you how ashamed I felt. All the other children held up their hands. I was the only one who had forgotten."

"What you have done, Doloris, can be made right, and the way to do so is not hard to discover."

Doloris looked doubtfully at the kind woman. "Do you think so?" she asked. "You ought to know, but you didn't hear the memory gem this morning. Neither did you hear what our teacher said after she had asked how many had fasted. And then the lesson—Oh, I feel like an outcast. I don't know what to do." Here the little girl broke down and cried as if her heart would break.

The memory gem for that Sunday and the thoughts expressed by the teacher were not given for the purpose of reprimanding Doloris. However, being very sensitive, she took it that way. As the school repeated, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thy self," she thought that she didn't love her neighbor or she would have remembered to fast so that she could give

her bit toward taking care of the poor. When the children were in the class room, and the teacher had learned that nearly all the students in her class had remembered to fast, she opened her bible and read:

"As the Father hath loved me, so have I loved you: continue ye in my love.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my father's commandments, and abide in his love.—Ye are my friends, if ye do whatsoever I command you."

The Savior's words in these passages stirred the little girl's soul deeply. "I love the Savior, and I want to keep His commandments," exclaimed Doloris, but I guess I am—"

"Wait," said the old lady. I know what you are going to say. Don't say it. You say the lesson you had today troubles you. What was it?"

"It was about Ananias and his wife. They did wrong just like I have done. Look what happened to them. When I think about it I tremble. Here is what the Bible says about them. I put a piece of paper in the place so that I could be sure to find it again.

"But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostle's feet.

"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

"While it remained was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

"And Ananias hearing these words fell down, and gave up the ghost; and great fear came upon all them that heard these things. * * *

"And it was about the space of

three hours after, when his wife, not knowing what was done came in.

"And Peter answered unto them, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

"Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

Then fell she down, straightway at his feet, and yielded up the ghost; and the young man came in, and found her dead, and, carrying her forth, buried her by her husband."

"My dear girl," said the kind woman after Doloris had finished reading about Ananias and his wife. "You have been making a mountain out of a mole hill. You should have remembered to fast, but you did not intentionally break a commandment of the Lord. Ananias and his wife did something very much worse than to forget to keep a commandment. They tried to deceive the Lord. You haven't done that. Besides, you are just a little girl, and the Lord is kind and merciful. He doesn't want you or anyone to do wrong, but now that you have done something contrary to His will, there is nothing you can do that will please Him more than to repent and ask His forgiveness."

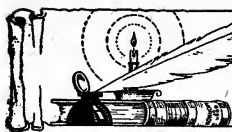
"But I don't know how to repent," said Doloris innocently.

"I think you are repenting now," went on the woman. "You are sorry for what you have done. You wish you hadn't done it, and you want to do better. That is repentance. Let me read a verse or two from the Bible. The words I want to read are found in Matthew 18 chapter, 12 and 13 verses:

"How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

"And if so be that he find it, verily

(Continued on page 361)



EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
ALBERT HAMER REISER, BUSINESS MANAGER

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SALT LAKE CITY - - JUNE, 1929

June Anniversaries

June has some outstanding anniversaries. One marks the darkest day in the history of the Latter-day Saints; for it was on the 27th day of this month, in 1844, just eighty-five years ago, that the Prophet Joseph Smith and his brother, Hyrum, the Patriarch, were martyred at Carthage, Illinois.

At the time this terrible deed was committed many people wondered

what would become of the Church. But the Lord raised up other inspired leaders, and the old adage "The blood of the martyr is the seed of the Church," became an actuality in this case; for instead of the few thousand souls who were followers of the prophet, at the time of his death, it can be safely stated that more than a million people have accepted the truths of the restored Gospel as revealed by the Martyr, and the work of the Lord goes vigorously on.

* * *

Another anniversary, with more pleasant memory, is June 1st, which, in 1801, at Whitingham, Windham County, Vermont, ushered into mortal existence a man among men—the greatest of Pioneers, Brigham Young. With the mantle of the Prophet Joseph upon him, he, as head of the Twelve, was called to lead the Church in a most trying period. But with inspired genius he kept the great body of the people together, brought them across the plains to these now beautiful valleys of the mountains, established farms, cities, towns, schools, factories and everything necessary for the wants of a great commonwealth. He made the wilderness "to blossom as the rose," and he and his successors under the inspiration of the Lord, brought into near perfection the great religious organization and the auxiliaries begun by his prophet-predecessor.

* * *

These anniversaries, though far different in character, should not be forgotten by Sunday School teachers or pupils in the lessons for this month; for intimately associated with them may be found many of the greatest faith-promoting stories of our history.

Twelve Years in the Light

At a recent stake conference, Elder Stephen L. Richards, of the Council of the Twelve, told the following incident:

"The Church of Christ, through its multitude of missionaries, goes out into the world to remove ignorance and superstition, to let in the light of truth for the freedom of mankind. I know that by many that great effort is appreciated. I recall that not long ago I was out in the mission field. I had the opportunity of interviewing many people who had received the gospel at the hands of missionaries. I could feel of their pleasure and enjoyment. On one occasion I shook hands with an old lady. She seemed very old, so old indeed that I took the liberty of asking her age. That I would scarcely do with women who are younger and more sensitive on that point. I said:

"Sister, how old are you?"

"She said: 'Twelve years.'

"'Twelve years!' I said, 'How do you make it so?"

"'Twelve years old,' she said. 'Twelve years ago a humble missionary brought to me the Gospel of Jesus Christ. Only since then have I really lived.'

"That is the way in which the message is appreciated by those who have embraced it. It is a message of surpassing joy. It is the very gift of God to man. It is the power of God unto salvation."

An Early Sunday School

In the "Sunday School Officers and Teachers' Hand Book," reference is made to the early American Sunday Schools, among which one held at Ephrata, Pa., is named as having been established in 1740.

In *The Mentor* for December, 1928,

a contributor, Jean Gray Allen, declares that the Cloister at Ephrata housed "one of the very first Sunday Schools in the United States, an outgrowth of the Young People's Sunday afternoon meetings, inaugurated by the German Baptist Brethren at Germantown, Pennsylvania." The article says:

"In a building adjoining the monastery, children were gathered together for religious instruction years before the Revolutionary War. Brother Obed, whose secular name was Ludwig Hocker, taught the children of German settlers Bible lessons and so founded the first Sabbath School in this part of the Colonies. Religious classes for children were held in Puritan settlements previous to this time, but Hocker's was the first American Sunday School outside New England. The so-called Robert Raikes Experiment at Gloucester, England, was begun in 1780. Raikes, called 'the father of Sunday Schools,' was thirteen years old at the time of the inception of Sabbath Day classes at Ephrata by Hocker. In refutation of statements by champions of the Raikes movement that children's religious classes were never held on the banks of the Cocalico, the Brothers at Ephrata were able to adduce the personal testimony of those that had attended Brother Obed's school. Reward cards, given to attendants, are also in existence.

"Hocker was assisted in his efforts by his daughter, Maria (Sister Petronella), who is described as 'a lovely and beautiful girl, not only comely in form, but beautiful in her Christian character, as she was ardent and active in the Sabbath School as she was in every Christian virtue.' According to Pennsylvania historians, Maria Hocker was the first female Sunday School teacher of whose name there is a record."

"I bid you look into the lives of all men, as into a mirror, and to take example to yourself from others."—Terrence.



SIGNS OF THE TIMES

BY J. M. SJODAHL



THE PRIESTHOOD

The restoration of the Priesthood on May 15, 1829; the subsequent coming forth of the Book of Mormon, and the organization of the Church on April 6, 1830, form an epoch in the history of the world. Those historic incidents are comparable to such outstanding events as the giving of the law on Mt. Sinai, the coming of the Lord in the flesh, or the Reformation by Luther, and others. The organization of the Church and the publication of the Book of Mormon will be commemorated next year by the Saints; this year we have been led to remember the restoration of the Priesthood, which was a necessary preliminary to the organization of the Church.

The idea of a priesthood is universal. Among all nations, where the existence of God is recognized, we find also concepts of a priesthood as a connecting link, or a mediatory agency between the Godhead and humanity, represented by a special class, be it a priest, a pope, a shaman, or a simple hoo-doo woman.

Concerning the nature and the functions of the priesthood, the opinions in the world differ.

The Catholic view is, that the priesthood is, chiefly, authority to offer sacrifices and to regulate all things pertaining to the matter of the remission of sins. They claim that in the emblems of the Eucharist, the priests are actually sacrificing the Lamb of God again and again. The old priesthood, they say, has been changed into that of the Catholic church. Our Lord himself, they hold, has given them the authority to remit, or retain, sins.

The Catholics have two degrees of priesthood—bishops and priests. The

bishops are endowed with the priesthood in its fulness, having all power and authority belonging to it. The priests, they say, are “simply priests.” The deacons are merely the attendants or servants of the priests.

The Protestant view, broadly speaking, is that there is, or should be, no special priesthood in the church. All Christians, they claim, are priests in a figurative sense of the term, by virtue of their baptism, and their “priests,” so-called, are only preachers and overseers of the church members.

Both these views are unscriptural.

The Priesthood is, as President Brigham Young expresses it, a perfect system of government. It is the power by which worlds are brought into existence and peopled, and given their revolutions, their days, weeks, months, years, seasons and times, and by which they will, finally, be rolled up and given a higher state of existence.

It is, further, authority to preach the gospel, to administer the ordinances of the Church, to “bind and loose,” which is as much as to say, “to forbid and to permit,” with the promise that the decisions of the Priesthood will be acknowledged as valid by the Lord Himself.

The Roman Catholic logic may be admirable for purposes of vain controversies. But it bursts like a soap bubble against the positive declaration of the Apostle John, that, “Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God.” That is, he has no divine authority. Rome has discarded the doctrines of Christ and with it the divine authority. For, “he that abideth in the doctrine of Christ, he hath both the Father and the Son.” (2 John v. 9.) That is reasonable. The divine doctrine and

the divine authority go together. We may not discard the doctrine and keep the authority. If we deviate from the truth and concoct a heresy, we cannot reasonably allege that we may preach that heresy by the divine authority which the Church once had.

THE PRIESTHOOD RESTORED

The Priesthood was taken away when the flood of apostasy set in. When it was restored, the promise was given, "And this shall never be taken again from the earth."

And this promise reminds us of another great truth: Since the Priesthood is to remain on the earth permanently, the Church, organized on April 6, 1830, is also to remain with uninterrupted existence, until the end. There can, then, be no question about another restoration of the Priesthood, or any kind of re-organization of the Church, as some seem to think.

The Lord has never disowned this Church.

In section 101 (Doc. and Cov.) he tells the Prophet Joseph that the Saints had been "cast out from the land of their inheritance," in consequence of their transgressions. "There were jarings, and contentions, and envyings, and strifes, and lustful and covetous desires among them." Therefore they were scattered. But the Lord said, "Yet I will own them," and because they were his, he would gather them as precious jewels. No matter where the Saints were, or are—in Clay County, in Van Buren County, or Jackson County; in Illinois, on the Plains, or in the Valleys of the Mountains, God owned them; they were and are now, his jewels. And the divine promise is that when the cup of iniquity of the world is full, then, and not till then, he will gather up those who are scattered. "In that day," he says, "all who are found upon the watch-tower, or, in other words, all mine Israel, shall be saved."

That means all faithful members of the Church. They are his. He owns

them. Were it not so, he could not lawfully gather them up and claim them as his.

FLOODS AND TORNADES

The report of the American Red Cross, published May 5, calls attention to the fact that we are passing through a period of almost unprecedented visitations.

More than half the number of the states in the Union are receiving aid because of disasters that have come this year. Exclusive of the victims of the tornado in Virginia, May 2, and the flood in New Hampshire, May 3, 116,016 persons have suffered through the activity of various destructive forces. No less than 159 trained relief workers are busy, distributing food and clothing, providing shelter and trying to prevent serious disease in divers places.

Statistics assembled for a number of years show that disastrous storms are as frequent as fires and floods combined.

The report states that Mississippi has had two floods and one tornado this spring. Georgia had two tornadoes and one flood. Kentucky, North Carolina, South Carolina, Illinois and Alabama have had two disasters a-piece, through floods and tornadoes. The little village of Kidderville, in New Hampshire, was practically wiped out, May 3, by a flood caused by the breaking of a dam. To these we must add destruction by earthquakes and famine.

FAMINE IN CHINA

American newspapers have taken but little notice of the famine in China at the present time, but, according to reports published in Europe, the conditions in some districts of that vast country are deplorable beyond words. Millions are suffering.

According to a report that appeared some time ago in the *Pekin and Tientsin Times*, a great many persons had died of hunger during the cold season. In Sanyuan, 90 per cent of the people had for months tried to sustain life

on a diet of straw, dried leaves, bark and dry weeds. Many had sold their clothes, the roofs on their houses, window frames, doors and furniture in order to obtain food, and were, consequently, exposed to the rigors of the winter. Many had sold their wives and their children. One unfortunate offered his wife in exchange for food for his aged mother, but could obtain only a bowl of corn for her. Wild beasts, such as wolves and leopards, were roaming about, adding to the terror. The country looked like a desert. You could pass through village after village without seeing a single living soul.

One tragic story may be retold as illustrative of the fearful conditions prevailing. In the outskirts of the city of Yenliang there lived a family consisting of father, mother and a son, eight years old. When there was no more food, the father went out into the country, in search of something to eat. The mother and their son were suffering the pangs of hunger. At last she lost her reason. After having tried in vain to make eatable bread out of the mud in the ditch she took her own life by hanging herself in a tree. When the father returned and saw what had happened, he too, lost his reason. He killed his son, and then himself.

Such are the aftermaths of years of civil war; such conditions can arise anywhere, when the energy of a nation for years is devoted to the work of destruction instead of production.

Earthquakes, too, have recently been reported from Persia, where two thousand lives were lost in a few hours, and from New Zealand, where considerable damage was done to property.

DISASTERS PREDICTED

To the Latter-day Saints, these conditions are not unexpected. In the famous revelation on war, given Dec. 25, 1832, the Lord said, "And thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and

earthquakes * * * shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God"—how long?—"until the consumption decreed hath made a full end of all nations." (Doc. and Cov. 87:6.) That is to say, until the nations of the earth shall be willing to accept our divine Lord, the Son of God, as their sovereign ruler; that is, in other words, until the nations shall have come to their "end," by being changed into the kingdom of our Lord and his Christ, "and he shall reign forever and ever;" which may well be called the "end," the last chapter of human history. For so it is explained in the 84th section, where we read, "For I, the Almighty, have laid my hands upon the nations * * * and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness, until all shall know me, who remain, even from the least to the greatest, and shall be filled with the knowledge of the Lord." (Sec. 84:96-102.) That is the "consumption decreed." That is the "end," of a dispensation.

Let us not suppose that this glorious consummation will come of itself, or without human agency. No, the Lord expects his people to do the preparatory work. That is the very reason why he restored the Priesthood and the Church in our age, as we read in the revelation, "Thus saith the Lord unto you, with whom the Priesthood hath continued through the lineage of your fathers. * * * Therefore, your life and the Priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began. Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it." (Doc. and Cov. 86:8-11.) To save the nations of the world—Jews and Gentiles—that is the mission of the Priesthood.



General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Superintendents' Department

Prelude

WILLY RESKE



SACRAMENT GEM FOR AUGUST, 1929

May we forever think of thee,
And of thy sufferings sore,
Endured for us on Calvary,
And praise thee ever more.

Postlude



CONCERT RECITATION FOR AUGUST, 1929

(Second Nephi; Chapter 10, Verse 19)

"Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, Saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, Saith God."

ORDER AND REVERENCE URGED

The General Superintendency, in behalf of the Sunday School Board, has addressed the following letter to every Sunday School Superintendent in the Church:

Dear Brother: The Sunday Schools of the Church of Jesus Christ of Latter-day Saints should be centers of true religious education. As such they aim to do more than to impart mere theological information. A knowledge of God's laws and of His dealings with man is important, but it is far more important to have a sense of close relationship to the Lord and a feeling of reverence for all things associated with Him. In other words, the Sunday School of today should teach not only theology but religion. It trains the heart as well as the head. It is a disciplinary factor. It develops self control as it inspires worthy motives and high ideals. It inculcates pure morality and true spirituality.

Now, an indispensable condition for such training is an environment in which there is manifest a reverence for the house of worship, and a respect for the rights and the feelings of others. In the Sunday School generally this condition prevails, and is most commendably manifested during the devotional exercises; but it is too often replaced in the class room by a spirit of confusion, disorder and disrespect. In some instances this is so extreme that orderly, well-disposed children are inclined to remain away from school.

Fellow workers, have we not reached that stage in Sunday School progress in which we may insist upon good order in the class room? We believe we have; and therefore offer the following suggestions touching the fundamentals of class discipline:

1. Choose each teacher with the greatest of care and consideration as to his fitness for the leadership and instruction of the particular class to which he will be assigned.

After all is said and done, the responsibility for good order rests upon the teacher. No outside influence can permanently make up for his inability to control his class.

2. Our purpose is to assure to everyone the opportunity of studying the Gospel and of worshipping in an atmosphere of reverence.

3. Anything which threatens to defeat this purpose must be promptly and decisively corrected. Anyone who disturbs the peace of the services in the opening exercises or the classes should be kindly but firmly reminded that fairness to his fellows requires that he conduct himself

with perfect self control and consideration for others.

No pupil should be expelled; but when he proves himself unruly and disrespectful, he should be deprived of the privilege of associating with the class.

4. The teacher should put forth every effort to induce the disturber to conduct himself in harmony with the ideals of respect for the rights of others and reverence for the House of the Lord. As a last resort, after other means have failed, the teacher should report him to the superintendent.

5. If in the judgment of the superintendent and the Bishop the disturber should be taken home to his parents, either the Bishop or some other wise, judicious person whom the Bishop may specially appoint should accompany him home.

The two points to be kept in mind are (1) that the parents' co-operation shall be secured; and (2) that the noisy boy or girl should not be permitted to hang around the chapel as a disturbing element.

6. As soon as he expresses a willingness to conform to the ideals of order, and reverence, he should be permitted to take his place again in the school.

Let Sunday School officers and teachers unite in a worthy campaign to have an atmosphere of quiet and respectful interest pervade every class room in the Church.

Ever praying the Lord to bless you in your efforts to guide the Youth of Zion, we remain,

Sincerely your fellow workers,
Deseret Sunday School Union Board.

David O. McKay,
Stephen L. Richards,
Geo. D. Pyper,
General Superintendency.

TWO AND A HALF MINUTE ADDRESSES

Subjects for August

4th: Why I Believe in being honest.

11th: Why I Believe that I should cultivate the habit of speaking well of people.

18th: Why I Believe I should develop the ability to control my temper.

25th: Subject to be chosen by local superintendency.

SUNDAY SCHOOL NEWS

Mothers Give Surprise

In the Twenty-first Ward, Salt Lake City, on Mothers' Day, a rather unusual surprise was given the officers by the

mothers present. When the booklets were distributed to the mothers, they, in response, presented to Superintendent Thomas Brighton and Chorister John D. Owen, representing the school, fifty brand-new copies of "Deseret Sunday School Songs." On the first fly-leaf of each book was an appropriate sentiment, showing that the book was the gift of the mothers of the ward. Surely John D. ought to get sweet service out of those books, and surely the inscriptions by the mothers ought to insure more tender treatment than that accorded some volumes we have noticed in Sunday School libraries.

An Honorable Record

Sister Elizabeth Manning, of the Hooper Ward, Weber Stake, has recently been honorably released as a Sunday School teacher after more than forty years of service in that organization.

Prior to her marriage, she taught a class for two years. In 1886, she was asked to labor again as a Sunday School teacher. At that time her husband was doing missionary work in New Zealand; and she was mothering eight children, the eldest being but twelve years and the youngest an infant. The responsibility of caring for her family, without the aid of her husband, was a task in itself, yet this added responsibility was discharged faithfully and well.

From that day until her release, she has

labored continuously, with the exception of a short time at the death of her husband, and later at the death of a daughter-in-law she took care of her son's family for a time.

Sister Manning attended the first Sunday School Convention held in Salt Lake City as a representative from the Hooper Ward. Before the days of the automobile she attended Union meetings in Ogden, twelve miles distant, when it was sometimes necessary to leave immediately at the close of school and spend all the time between then and the time of meeting, with a horse and buggy, over roads hub deep in mud, in order to reach her destination on time.

Besides her labors as a Sunday School teacher she has worked in all the auxiliaries with the exception of the Religion Class. She labored in the Y. L. M. I. A. for eighteen years; acting as president of that association for thirteen and one-half years. As secretary of the Relief Society, she served fifteen years; and two years as counselor in the Primary Association. Sister Manning has raised fourteen children, eleven of them being her own, two being grandchildren, and one a niece.

Three years ago, when she was seventy years old, the Weber Stake Sunday School Board gave a party in her honor.

Her life has been an inspiration to all with whom she has come in contact.

When approached to get the data for this article, she modestly replied, "There is nothing to tell, I simply tried to do my duty."

Everybody on the Records

The present plan of providing throughout the Church the opportunity for everyone to devote the Sunday morning period to gospel study in the Sunday School has led many superintendents to develop excellent records, showing the true extent of this responsibility to the last man.

Superintendent F. A. Miller of St. Anthony, Idaho, First Ward, has developed a compact ward roll, upon which he can keep, in compact form, all the facts about every member of the ward of interest to a Sunday School superintendent.

He will gladly describe his forms to anyone interested. Address him, F. A. Miller, Attorney at Law, St. Anthony, Idaho.

Other superintendents, who have developed convenient forms, are invited to send samples and explanations of their forms to the General Secretary, who can pass them on to others.



ELIZABETH MANNING

MISSION SUNDAY SCHOOLS

General Board Committee: David A. Smith, Chairman; Robert L. Judd.

LESSONS FOR AUGUST

Wherever possible conduct all departments as provided for organized stakes. Where this is impracticable three classes may be maintained as follows:

For Children: Primary Department Course. See page 352.

For Young People: New Testament "A." See page 339.

For Adults: Old Testament "C." See page 343.

From Australia

Elder James F. Parton, superintendent of the Enmore Sunday School, Sydney, Australia, in a letter to Superintendent David O. McKay, sends the following message from the other side of the world: "Dear Brother:

"Enclosed herewith you will find a snap-shot of the Theological Class of the Enmore Sunday School, Sydney, Australia. I have noticed some that have been printed in the Juvenile Instructor and thought perhaps this one would be appreciated.

"This class was organized at the beginning of the year and is proving to be a great success. The subject studied is The New Testament and the teacher—the one in the center on the front row—Elder L. P. Bingham.

"I have also read with interest the two and a half minute addresses recently published and am enclosing herewith two

that have been delivered by members of our Primary Department. These two boys are only eight and nine years of age and the manner in which the speeches were delivered was indeed commendable. We would appreciate it very much if they could be printed so that the rest of the world would know we are still on the map.

"We are thankful for the Juvenile and the splendid manner in which the work is outlined and wish to commend you and your associates for the efficient manner in which you are accomplishing your great task.

"I hope our request will not be altogether impossible and pray the Lord to bless and sustain you in your office and calling."

Why Do I Come to Sunday School?

By Jimmie Seach (8 years)
Enmore Sunday School,
Sydney, Australia

"Why do I come to Sunday School?" Because God told us all to do our work in six days and rest on the seventh. Also to go to the House of the Lord and worship Him.

Here I am taught to pray morning and night, also to join in family prayers. God hears my prayers because I prayed to Him to help me with my reading at school because I was backward. I had to stay in school and read aloud while my playmates were playing. After I had prayed about it my reading was better. The teacher told me I need not stay in to read any more.

I have a little friend Billy. One day he said to me, "When I grow up I am going to smoke and drink bottles of beer." I said, "But doesn't your teacher tell you at Sunday School you must not smoke or drink beer?" But he said, "My father smokes and drinks." Billy's father is not nice. He makes his mother cry and Billy has no nice clothes like the little boys in our Sunday School.

I am also taught to keep my body clean and pure by washing and bathing the outside, and by keeping the Word of Wisdom for the inside. I am not to drink tea or coffee, or take anything that would injure my body.



THEOLOGICAL CLASS AT ENMORE, AUSTRALIA

If I live up to what I am taught in Sunday School, I shall grow up clean and pure and be a comfort to my mother. I shall be able to look everyone straight in the eye and they will know when they shake hands with me that I am clean and pure. This is why I love my Sunday School.

Why Do I Believe Joseph Smith to be a True Prophet of God?

By Willie Nash (9 years)
Enmore Sunday School
Sydney, Australia

I have been asked to give my reasons for believing Joseph Smith to be a true prophet of God. Amongst them is the fact that Joseph Smith, an uneducated boy, translated engraved plates and we have them in the form of The Book of Mormon, a witness of the Bible.

Secondly—Immediately after he claimed to have received a vision he was bitterly attacked and greatly persecuted by the so-called Christian ministers of his time.

The prophet had several witnesses to his having a revelation from God. Some

of these witnesses later left the church, but never once did they deny the testimony which they had been given of Joseph's divine mission.

The gospel which was given to the world by God through this prophet was the true Gospel, preached from the beginning of the world. Joseph did not claim this gospel to be something new. He said it was the ancient gospel restored in its fulness.

Another reason for my believing is that he laid the foundation of the most perfect church organization that exists today.

They charged him with a number of offenses, but could prove none of them. The last time his accusers took him to prison he turned to his people and said: "I go like a lamb to the slaughter. I am devoid of offense toward God or man, and no man gives his life for an untruth."

The last and the greatest reason to me is that he sealed his testimony with his life. His last words were: "My Lord and my God." Had he been a false prophet he would have been terrified to meet his death and a God whom he had falsely represented.

CHORISTERS AND ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

UNION WORK FOR AUGUST

Open Day

It will be remembered that in presenting the work for the year in this department it was indicated that at least one open day would be allowed during the year in which stakes might finish up any discussion, if they were behind in the program, or might discuss local problems. It is suggested that the session for August be the open day in Union work. If the stake chorister and organist will give the matter attention and make known to the ward choristers and organists that in the Union for August an opportunity will be

given to discuss local problems, and issue an invitation to present such problems, a very profitable meeting can be held. In every ward there are matters that will furnish material for consideration, and each ward can profit from experience of the others.

In this meeting a member of the superintendency of a ward might be invited to speak briefly on what the superintendency expects the music to accomplish. Or a teacher from a school could be given the same privilege. It would undoubtedly be of great interest to get this viewpoint, not as criticism merely, but as real constructive opinion.

A Worth While Thought

So close is glory to our dust,
So near is God to man,
When Duty whispers low, "Thou must,"
The youth replies, "I can."

—Ralph Waldo Emerson.

Teacher-Training Department

George R. Hill, Jr., Chairman; Elbert D. Thomas and George A. Holt

LESSONS FOR AUGUST

First Sunday, August 4, 1929

9 O'clock Meeting

1. New Assignment to Trainees: New Testament Department, Lesson No. 29 for August 25th, Subject "The Story of the Good Samaritan." Lesson plans to be handed to ward trainer August 11th.

2. Co-operative Lesson Planning. New Testament Department Lesson No. 27, for August 11th. "The Feast of Tabernacles."

3. Lesson Plan Review. New Testament Department Lesson No. 26 for August 4th, review by trainees appointed to teach August 4th.

4. Round Table. "The Organization of the Lesson." October, 1928 Juvenile, page 560.

5. Sunday School Class Work. The trainee or trainees appointed will conduct the New Testament Class under the direction of the regular class teachers. The other trainees will attend this class as observers.

Trainees should be invited to attend the Book of Mormon Department in the Stake Sunday School Union Meeting for August.

Second Sunday, August 11, 1929

9 O'clock Meeting

1. New Assignment to Trainees. Book of Mormon Department Lesson No. 23, for September 1. Subject "How the People Shall Be Judged." Lesson plans to be handed in to Ward Trainer August 18th.

2. Co-operative Lesson Planning. New Testament Department Lesson No. 28, for August 18th.

3. Lesson Plan Review. New Testament Department Lesson No. 27, for August 11th, review by trainees appointed to teach August 11th.

4. Round Table. The lesson plan for young children compared and contrasted with that for early adolescents. Juvenile Instructor for October, 1928, pages 558-

573 and January, 1929, pages 24 to 33.

5. Sunday School Class Work. Trainees teach or observe in New Testament Department.

Third Sunday, August 18, 1929

9 O'clock Meeting

1. New Assignment to Trainees. Book of Mormon Department Lesson No. 34, for September 8th. Subject "Those With Whom the Spirit of the Lord Will Not Always Strive." Lesson plans to be handed in to Ward Trainer August 25th.

2. Co-operative Lesson Planning. New Testament Department Lesson No. 29, for August 25th.

3. Lesson Plan Review. New Testament Department Lesson No. 28, for August 18th, reviewed by trainees appointed to teach August 18th.

4. Round Table. "Lesson Illustration and Enrichment." October, 1928, Juvenile pages 563 to 568.

5. Sunday School Class Work. Trainees teach or observe in New Testament Department.

The teachers in the Book of Mormon Department should be especially invited to attend the 9 o'clock class of the Teacher-Training Department August 25th and throughout September.

Fourth Sunday, August 25, 1929

9 O'clock Meeting

1. New Assignment to Trainees. Book of Mormon Department, Lesson No. 35, for September 15th. Lesson plans to be handed in to ward trainer September 1st.

2. Co-operative Lesson Planning. Book of Mormon Department, Lesson No. 33, for September 1st.

3. Lesson Plan Review. New Testament Department, Lesson No. 29, for August, reviewed by trainees appointed to teach August 25th.

4. Round Table Topics to be chosen by ward trainer to meet local needs.

5. Sunday School Class Work. Trainees teach or observe in the New Testament Department.

"Better untaught than ill-taught."

GOSPEL DOCTRINE DEPARTMENT

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Jr., Vice Chairman; George M. Cannon, Charles H. Hart

LESSONS FOR AUGUST

First Sunday, August 4, 1929

Special Lesson

For the first Sunday in August in the Gospel Doctrine Department will be given another lesson on the responsibilities of parents toward their children. (See note in lesson for July 6, 1929.) The following topics are suggested for discussion:

- I. Defective Home Conditions.
 - a. Lack of cleanliness in personal matters in the home.
 - b. In the matter of dress.
 - c. The matter of language; use of profanity and obscene language and indulgence in ribald songs and stories.
- II. Immorality in the home, arising out of ignorance of simple rules of health, and failure of parents to advise children upon fundamental principles of moral conduct.
- III. Parental neglect in teaching Gospel principles by example as well as by precept, such as—
 - a. Family and individual prayers.
 - b. Blessing on the food.
 - c. Observance of the Word of Wisdom—in tea, coffee, tobacco, etc.
 - d. Attendance at Sacrament meetings, Priesthood meetings, etc.
 - e. The observance of the law of Tithing.
 - f. Speaking slightlying and in criticism of authorities.
- IV. Parental neglect in the matter of amusements and recreation.
 - a. Parents setting the example by frequenting place of questionable resort.
 - b. In taking their children on excursions, to pleasure resorts, theatres and picture shows, on the Sabbath Day.
 - c. Permitting improper amusements and parties in the home.
 - d. (Note) "Treatment of family life in principle is not different from treatment of plant life or animal life. It involves elements of cure and prevention."
- V. Results of neglect of righteous living and principle.
 - a. It leads to quarreling of parents and children.

- b. Loss of parental affection and love of children for Parents.
- c. Loss of the spirit of the Gospel.
- d. Contempt for sacred and holy things.
- e. Eventually denial of the faith, and bitterness toward the work of the Lord.

Second Sunday, August 11, 1929

General Topic: Divine Authority

Lesson 71. The Melchizedek Priesthood—1

Text: Sunday School Lessons, No. 71
References: Doc. and Cov. 20:38-45; 61:66; 84:29; 107:7, 60, 89-90.

Objective: To explain the duties and the calling of Elders in the Church.

Suggestive Groupings:

- I. The title "Elder" a general appellation given to all who hold the Melchizedek Priesthood.
 - a. The term "Elder" so given to avoid the too common use of sacred titles.
 - b. The holding of sacred titles in reverence is a teaching peculiar to the Church. In many other religious organizations the custom prevails of giving many high sounding titles and to address those who are thus honored by such titles. Give examples.
- II. The Quorum of Elders—how constituted.
 - a. The quorum presidency—the duty of the presidency.
 - b. The quorum secretary—his duties.
 - c. Number composing the quorum.
 - d. A Stake organization under supervision of Stake Presidency.
- III. Duties of the Elders in the Church.
 - a. To officiate in the ordinances of the Gospel i. e., baptize, confirm, lay on hands, etc.
 - b. To be standing ministers. Doc. and Cov., 124:137.
 - c. May travel when called to do so.
 - d. To preside when higher authority is not present.
 - e. How to conduct meetings—Doc. and Cov. 20:45; 46:2; Moroni 6:9.
- IV. Quorum Loyalty and Fellowship.
 - a. Each member of the quorum should be loyal to his fellow members.

- b. Each member should be obedient to covenants belonging to the Priesthood.—Doc. and Cov. 84:33-41.
- c. Unfaithfulness may result in eternal loss of Priesthood and blessings. Doc. and Cov. 84:41.
- d. Unfaithful members should be labored with and taught.
- e. Unfaithful and rebellious members may be dealt with by quorum for fellowship.
- f. All members should faithfully attend quorum meetings.

The proper use of titles. "There is also another point in this connection to which attention may profitably be drawn. It is the too frequent use in the ordinary conversation of the Saints of the titles "Prophet, Seer, and Revelator," "Apostles," etc. These titles are too sacred to be used indiscriminately in our common talk. There are occasions when they are quite proper and in place, but in our every-day conversations it is sufficient honor to address any brother holding the Melchizedek Priesthood as elder. The term elder is a general one, applying to all those who hold the higher Priesthood, whether they be apostles, patriarchs, high priests or seventies; and to address a brother as Apostle So-and-o, or Patriarch Such-a-One, in the common talk of business, and the like, is using titles too sacred to be in place on such occasions.—Joseph F. Smith, *Gospel Doctrine*, pp. 203-4.

Third Sunday, August 18, 1929

General Topic: Divine Authority

Lesson 72. The Melchizedek Priesthood—2 Seventies

Text: Sunday School Lessons, No. 72.

References: Luke 10:1, 17; Doc. and Cov. 107.

Objective: To explain the duties and calling of the Seventies.

Suggestive Groupings:

- I. The calling of Seventies in the days of our Savior.

- a. Seventies sent out to preach in the cities of the Jews.
- b. Their return and report.—See Luke chapter 10.

- II. Calling of the first Seventies in this dispensation.

- a. Men chosen who had served in Zion's camp. Why?
- b. Sent out to be missionaries of the Church.—*History of the Church* 2:201-4.

- III. The Quorum of Seventies, How Constituted.

- a. Seven presidents chosen to preside. Give reason why?

- b. Presidents of the first quorum preside over all the quorums, and are called "general authorities."

- c. Explain how the first quorum may be organized. (By the coming together of the senior presidents of the first sixty-four quorums over whom the First Presidents of Seventy preside. This quorum may be called into action whenever it is deemed necessary by the presiding officers of the Church.)

- d. The Seventies labor under the direction of the Twelve Apostles.

IV. Duties of the Seventies.

- a. To be the missionary force of the Church and to carry the message of salvation to all the world under the direction of the Apostles.

- b. Name some, or all, of the countries where missions are now established.

- c. Explain the duties of Seventies who are in the stakes of Zion.

V. Quorum responsibilities of members.

- a. To faithfully attend all quorum meetings.

- b. To teach one another the duties of their office.

- c. To perform service under the direction of their presiding officers in the quorum and at the request of the president of the stake or the Bishop of the ward.

- d. Rebellious and unworthy members to be labored with and if still unrepentant to be dealt with according to the revelations of the Lord.

- e. Quorums, under the direction of their presidents, may try unfaithful members of their quorum fellowship.

- f. Quorum Committees—their labors and reports.

Fourth Sunday, August 25, 1929

General Topic: Divine Authority

Lesson 73. The Melchizedek Priesthood—3 High Priests

Text: Sunday School Lessons, No. 73.

References: Doc. and Cov. 20:66-67; 107:10, 17, 71-72; 124:133-135.

Objective: To explain the duties and calling of the High Priests.

Suggestive Groupings:

- I. The calling of the first High Priests in this dispensation.

- a. Officers in the Church called and ordained as the Church developed and the ministry required. (The first officers were Elders—Joseph

Smith and Oliver Cowdery—as the Church grew in numbers Priests, Teachers and Deacons were called to the ministry, and then when required, Seventies, High Priests, Bishops, etc. The first High Priests were called and ordained in June, 1831.)

- b. Names of those ordained. (See *Essentials in Church History*, p. 126.)

II. Duties of the High Priests.

- a. Standing ministers in stakes of Zion. (Doc. and Cov. 124:134.)
- b. To prepare themselves through study and experience for positions of presidency.
- c. Presiding officers to come from among the High Priests.
- d. May travel in the mission fields when called. (Doc. and Cov. 124:135.)
- e. To officiate in spiritual things. (Doc. and Cov. 107:10.)
- f. May officiate in the offices of the Lesser Priesthood (Bishoprics) when called by the First Presidency. (Doc. and Cov. 107:17.)

III. The quorum of High Priests, how organized.

- a. A president and two counselors.
- b. Number of High Priests in a quorum unlimited.
- c. A quorum of High Priests confined to a stake of Zion.
- d. Every High Priest under obligation to teach others by example as well as by precept, the principles of the Gospel.—*Gospel Doctrine*, pp. 227-8.

IV. The office of High Priest one of greatest honor.

- a. Jesus Christ, the great High Priest, holding keys of salvation and power under the Father, in all the universe.
- b. All the great prophets and leaders holding keys of dispensations from the days of Adam to Joseph Smith, were ordained High Priests of the Melchizedek order.
- c. Office in the Priesthood demands of the one so ordained his full loyalty, faith and devotion to the

work of the Lord and diligent service in his calling.

- d. These requirements were made of men, anciently, before they were ordained. Alma chapter 13.
- e. Abraham became a great High Priest and received wonderful blessings for himself and posterity to the latest generations because of his faithfulness and obedience.—(Abraham 1:1-4; chapter 2.)

“A High Priest is a member of the same Melchizedek Priesthood with the Presidency, but not of the same power or authority in the Church. The Seventies are also members of the same Priesthood, and are a sort of traveling council of Priesthood, and may preside over a church or churches, until a High Priest can be had. The Seventies are to be taken from the quorums of Elders, and are not to be High Priests. They are subject to the direction and dictation of the Twelve, who have the keys of the ministry; and are to preach the Gospel by the power and influence of the Holy Ghost; and no man can preach the Gospel without the Holy Ghost.”—Joseph Smith the Prophet.

“There is no office growing out of this Priesthood that is or can be greater than the Priesthood itself. It is from the Priesthood that the office derives its authority and power. No office gives authority to the Priesthood. No office adds to the power of the Priesthood. But all offices in the Church derive their power, their virtue, their authority, from the Priesthood. If our brethren would get this principle thoroughly established in their minds, there would be less misunderstanding in relation to the functions of government in the Church than there is. Today the question is, which is the greater—the High Priest or the Seventy—the Seventy or the High Priest? I tell you that neither of them is the greater, and neither of them is the lesser. Their callings lie in different directions, but they are from the same Priesthood.”—President Joseph F. Smith, *Gospel Doctrine*, p. 184.

See “Signs of the Times,” this issue.

“The Sunday School lesson of today is the code of morals of tomorrow. Too much attention cannot be paid the work which the Sunday School is doing.

—Woodrow Wilson.

MISSIONARY DEPARTMENT

General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Jesse R. S. Budge

LESSONS FOR AUGUST, 1929

First Sunday, August 4, 1929

Lesson 28. The Prayer of Faith

Text: "Wherefore he that prayeth, whose spirit is contrite, the same is accepted of me if he obey mine ordinances." (Doc. and Cov. 52:15); Sunday School Lessons, No. 28.

Objective: The medium through which we approach our Heavenly Father is prayer. The result is to be measured by the faith in the individual, the spirit in which it is offered, and the extent of obedience to the laws of God.

Supplementary References: James 5:16; Doc. and Cov. 7:8; James 1:5; Doc. and Cov. 42:68; Doc. and Cov. 46:7; Matt. 6:9; III Nephi 13:9.

Suggestions on Preparation and Presentation: In this lesson we have a summing up of the powers of faith as affecting the children of God. The most good can be desired by the student, through applying the principles referred to, in his daily life.

Second Sunday, August 11, 1929

Lesson 29. Faith and Works

Text: "What doth it profit my brethren though a man say he hath faith and hath not works?" (James 2:14); Sunday School Lessons, No. 29.

Objective: To show that our salvation depends upon our daily application of the principles of the Gospel.

Supplementary References: Acts 6:1-8; John 8:31; 3:23; 7:17; 14:15; James 2:14; Matthew 21:28-31; 7:21; 5:19, 20; Romans 2:6; Doc. and Cov. 20:60; 50:23; 11:16; 136:42; 11:20; 100:17; Doc. and Cov. 42:29; 124:87; 95:12; Alma 41.

Suggestions on Preparation and Presentation: While the references given are scriptural, they should be enlarged upon by an application of the principles taught and as applied in our labors. To become thoroughly familiar with the subject matter, previous assignments should be made and home study required of all class members.

Third Sunday, August 18, 1929

Lesson 30. Blessings of Enduring Faith

Text: "Let us therefore fear, lest a

promise being left us of entering into His rest, any of us should seem to come short of it" (Heb. 4); Sunday School Lessons, No. 30.

Objective: To show that faith is not a cloak to be used only at times, but a garment for the soul of man, never to be put away for a moment.

Supplementary References: James 4:8; Job 1:21; Matt. 6:33; John 12:43; Acts 5:29; James 1:3; Matt. 10:39; I Cor. 12:4; Hebrews 4; Jacob 3:1; Mormon 9:24; Moroni 10:19; Nephi 29:6; Moroni 9:7; Doc. and Cov. 59:7; Doc. and Cov. 11:23; 76:61; 50:5-40; 25:78; 56:2; 58:26; 84:65.

Suggestions on Preparation and Presentation: Too often we render service in the Church as a matter of duty. We have shown that faith and works are necessary. Let us now emphasize that faith should be continuous and works performed without thought of reward other than the promise of happiness in this life and eternal happiness in the Kingdom of God.

Fourth Sunday, August 25, 1929

Lesson 31. Repentance

Text: "If we say we have no sin we deceive ourselves and the truth is not in us" (I John 1:8); Sunday School Lessons, No. 31.

Objective: To fully enjoy the blessings of the Lord we must guard our actions as to little things as well as those of seemingly more grave concern.

Supplementary References: Matt. 3:1-3; Matt. 11:7; Ezek. 18:27; Luke 5:32; Doc. and Cov. 58:43; 58:60; Prov. 28:13; Acts 17:30; II Cor. 7:10.

Suggestions on Preparation and Presentation: It is the boast of this generation that we are becoming more liberal minded. The Sabbath Day is becoming a day of pleasure. We are neglecting opportunities for individual research. The privileges of the Priesthood are not magnified. In dealing with this lesson we should stress the effect of sin upon the mind as well as upon the body; sin affects the mind more quickly than the body. Sin is the outgrowth of thoughts developed in the mind; the mind becomes diseased and unless purged resorts to modernism or liberalism as a justification. The word of the Lord is to all the world in every generation. Through obedience to His law we become progressive and modern in every sense of the word for we are entitled to the greater light.

NEW TESTAMENT DEPARTMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR AUGUST

Course A—Ages 12, 13, 14

First Sunday, August 4, 1929

Lesson 26. The Transfiguration

Texts: Sunday School Lessons, No. 26; Mark 9:2-13; Weed's "A Life of Christ for the Young," Chapters 39 and 40.

Objective: Those chosen to be leaders in the work of the Lord receive such manifestations and revelations as the needs of the work require.

Supplementary Material: Mark 8:31; 9:1; 17:1-13; Luke 9:22-36; Matthew 16:21-28; 17:1-13; Talmage's "Jesus the Christ," chapter 23; Farrar's "Life of Christ," chapter 36; Kents "Life and Teachings of Jesus," pages 236-238; Bible Dictionary under "Hermon;" Gore's "A New Commentary," under Mark 9; Dummelow—same as in Gore; Battenhouse "Bible Unlocked," pages 348-352.

Suggestive Outline:

- I. Jesus tells apostles of His approaching death.
 - a. Peter rebukes Jesus for so saying.
 - b. Jesus rebukes Peter and teaches apostles some vital truths.
- II. Jesus goes to Mt. Hermon.

Accompanied by Peter, James and John.
- III. Jesus prays.
 - a. Attended by Moses and Elijah.
 - b. They converse upon Jesus' approaching death.
- IV. God testifies of Jesus.

Commands apostles to hear Him.
- V. Jesus further instructs the three apostles.

Lesson Enrichment: Teachers should call attention of their pupils that since the feeding of the five thousand and Jesus' refusal to become King, His ministry was becoming daily more unpopular among the Jews. The leaders of the Jews were becoming more antagonistic and threatening. Jesus knew that the end of His earthly mission was near, and He sensed the necessity for strength for Himself and light for His apostles that would enable them to carry on.

Kent, in "Life and Teachings of Jesus," says, "Like the baptism and the temptation, Jesus' transfiguration was primarily of significance to himself. Its background is his rejection by the multitudes in Galilee, the malignant attacks of the Pharisees, and the ominous suspicions of Herod.

In the foreground is his proposed journey to Jerusalem and the perils and probable death which he could see there awaited him. The intensity of the struggle in his mind was revealed by his tense question addressed to the disciples and his almost passionate reply to Peter's protest, which tempted him to turn aside from the path that led to practically inevitable martyrdom. The transfiguration was the visible evidence of the crowning victory won on the quiet mountain height. Apparently the necessity for the supreme act of self-sacrifice had gradually dawned on Jesus' consciousness. It would seem that while the conflict still raged within him he endeavored to present the problem to his disciples; but they proved of little help. Out of the larger group he singled the three who stood closest to him that they might be with him; but the ultimate decision rested with him alone."

Dr. Talmage in his notes on chapter 23 of "Jesus the Christ," says, "Peter, James and John who were selected from among the twelve as the only earthly witnesses of the transfiguration of Christ, had been similarly chosen as witnesses of a special manifestation, that of the raising of the daughter of Jairus (Mark 5:37; Luke 8:51); and, later, the same three were the sole witnesses of our Lord's night agony in Gethsemane (Matthew 26:37; Mark 14:33).

Farrar, in his "Life of Christ," says, "And, lo, two figures were by His side. When, in the desert, He was girding Himself for the work of life, angels of life came and ministered unto Him; now, in the fair world, when He is girding Himself for the work of death, the ministrants come to Him from the grave—but from the grave conquered—one from that tomb under Abarim, which his own hand had sealed long ago; the other from the rest into which he had entered without seeing corruption. There stood by Him Moses and Elias, and spake of His decease. And when the prayer is ended, the task accepted, then first since the star paused over Him at Bethlehem, the full glory falls upon Him from heaven, and the testimony is borne to His everlasting sonship and power—'Hear ye Him.'"

Second Sunday, August 11, 1929

Lesson 27. The Feast of Tabernacles

Texts: Sunday School Lessons, No. 27; Luke 10:38-42; John 7:1-52; 8:12-30;

9:1-41; Weed's "A Life of Christ for the Young," Chapters 42, 43 and 44.

Objective: A testimony of the divinity of Jesus and the truth of His teachings may be obtained and retained by those who will do the will of the Father.

Supplementary Material: Any Bible Dictionary under "Bethany" and "Tabernacles, Feast of;" Browne: "The Graphic Bible," page 132; Farrar: "The Life of Christ," chapters 39, 41 and 45; Dummelow: "One Volume Commentary" under scripture passages above referred to; Gore: "A New Commentary on the Holy Scriptures," pages 256, 257 and 224; Talmage: "Jesus the Christ," pages 432, 448, 399, 416 and 420.

Suggestive Outline:

- I. Jesus visits at Bethany.
 - Talks with Martha and Mary.
- II. Jesus enters the Temple.
 - a. Teaches the Gospel.
 - b. Gives key by which one may know truth of His Teachings.
- III. Healing of the blind man.
 - Testifies of Jesus.

Lesson Enrichment: There are really three divisions to this lesson. The teacher must determine which phase will receive the most attention, The Teachings in the Temple, The Lesson to Martha and Mary, The Healing of the Blind Man—all must receive some attention but the time allotted to class work is not long enough to completely cover all three.

It must be remembered that Jesus encouraged the forming of intimate and congenial friendships and always enjoyed his sojourns in the homes of His more intimate friends; and while His mission was spiritual, He taught that God's children should live for the present as well as for the future.

Emphasize the thought as exemplified in the suggested objective. Show that Jesus did not share in the thought so prevalent then, and prevalent to some extent now, that all who were sick or afflicted were being punished for some sin or wrong-doing.

Of the feast, Dr. Gore says, "The two great thoughts connected with the festival were light and water; perhaps originating with a Canaanitish autumn festival to invoke the sun and the rain during the coming months, it had been taken by the Jews as a harvest thanksgiving for all the fruits of the earth, and associated with the thought of the pillar of fire and the water from the rocks during the wanderings in the wilderness. These were recalled in each festival by lighting up the candelabra in the temple courts, and pouring out before the people water drawn and brought thither from the pool of

Siloam; and looked forward to a future refreshment and illumination in the future. This explains the Lord's stress on light (8:12) and 'living water' (7:38); cf. Thackeray, Schweich Lectures, 1920.

Dr. Talmage tells us in his notes to Chapter 25 of "Jesus the Christ:" "The Test of Our Lord's Doctrine. Any man may know for himself whether the doctrine of Christ is of God or not by simply doing the will of the Father (John 7:17). Surely it is a more convincing course than that of relying upon another's word. The writer was once approached by an incredulous student in college, who stated that he could not accept as true the published results of a certain chemical analysis, since the specified amounts of some of the ingredients were so infinitesimally small that he could not believe it possible to determine such minute quantities. The student was but a beginner in chemistry; and with his little knowledge he had undertaken to judge as to the possibilities of the science. He was told to do the things his instructor prescribed, and he should some day know for himself whether the results were true or false. In the senior year of his course, he received for laboratory analysis a portion of the very substance whose composition he had once questioned. With skill attained by faithful devotion he successfully completed the analysis, and reported results similar to those, which in his inexperience he had thought impossible to obtain. He was manly enough to acknowledge as unfounded his earlier skepticism and rejoiced in the fact that he had been able to demonstrate the truth for himself."

Third Sunday, August 19, 1929

Lesson 28. The Lord's Prayer

Texts: Sunday School Lessons, No. 28; Matthew 6:5-18; Weed's "A Life of Christ for the Young," chapter 46.

Objective: To teach that prayer should be simple, direct and sincere, including a willingness to assist in bringing about a realization of the will of God.

Supplementary Material: Latter-day Saint Hymns, No. 29; Rae: "How to Teach the New Testament," chaps. 26 and 27; Talmage: "Jesus the Christ," pages 434 to 436; Book of Mormon, "Book of Enos;" Kent: "Life of Christ," page 141; Farrar: "Life of Christ," pages 340-1; Papini: "Life of Christ," pages 128-9-30; any Bible Dictionary under "Prayer;" Dummelow: pages 644-5-6-7-8; Gore: "A New Commentary," pages 141-2.

Suggestive Outlines:

- I. Jesus retires to pray.

- II. Apostles request Jesus to teach them to pray.
- III. Jesus discourses upon Prayer.
Gives Lord's Prayer.
- IV. Jesus enlarges upon the contents of prayer.

Lesson Enrichment: Arrange with the chorister to sing during the opening exercises the hymn, "Prayer is the Soul's Sincere Desire," and call the attention of the class to the last verse. Have all the members of the class learn the Lord's prayer.

Discuss with the class the meaning of prayer; assign members of the class to look it up in a Bible Dictionary, also in a regular school Dictionary.

It might be profitable to spend a few minutes in discussing what elements our prayer should contain: First, the approach—"Our Father," etc., second, "Thanks for the blessings we enjoy;" third, "Petition for the blessings we now desire" and fourth, "Should be asked in the name of Jesus."

Rae, in "How to Teach the New Testament," offers the following thought: "But then, why ask in that case? Because it is necessary. God cannot give without our asking. Explain clearly that all God does and gives in this world is done with us and by means of us. He puts the coal in the ground, but we have to dig it out. Electricity in the air, wireless waves, healing powers in nature. Everything God does is a co-operation with us. He gets His will done through us, by our deeds, by our service, by our words, and by our prayers. God needs our prayers to get His will done. He cannot do without us. Take a sick man. It is God's will, perhaps, that He should get better. How is God to heal the man? Through the doctor, the nurse, the medicine, and through prayer. Prayer is one of God's means. We must not deprive Him of it."

Kent in "Life and Teachings of Jesus," says, "Jesus' teaching regarding God's readiness to answer prayer. Jesus' teaching regarding prayer is the logical outcome of his conception of the fatherhood of God. He again effectively uses the analogy of the relation between the human father and son to interpret that higher relationship between each man and his divine Father. In his thought it is an axiomatic truth that God is intensely eager to meet every reasonable desire of his children. At the same time Jesus nowhere declares that men's prayers will be answered in the exact form in which they voice their petition. If a man asks for a loaf, he may not receive a loaf, but he certainly will not receive something inferior, as, for example, a stone. Out of his wisdom and love the heavenly Father will 'give good things to those who ask

him." With effective reiteration, but in purposely general terms, Jesus emphasizes the absolute certainty that he who comes to God in a receptive attitude shall surely receive, and implies that the gift, as human experience constantly demonstrates, will far surpass the request. The form of Jesus' words also suggests that he had in mind, not petitions for material things, but those more abiding gifts, knowledge, insight, peace of mind, and the joys of efficient service, which he constantly set before his disciples as the true goals for which to strive. These, he declares, God is ready to grant in unstinting measure. The only limit is man's lack of faith and zeal and ability to receive them."

Papini, in "The Life of Christ," contributes the following, "With this appeal for aid, the Lord's Prayer ends. In it are none of the tiresome blandishments of Oriental prayers, rigmaroles of adulation and hyperbole which seem invented by a dog, adoring his master with his dog's soul, because his master permits him to exist and to eat. There are none of the querulous, complaining supplications of the Psalmist who asks God for variety of aid, more often temporal than spiritual, laments if the harvest has not been good, if his fellow-citizens do not respect him, and calls down wounds and arrows on the enemies whom he cannot conquer himself. In the Lord's Prayer the only word of praise is the word 'Father;' and that praise is a pledge, a testimony of love. From this father we ask only for a little bread, and we ask in addition the same pardon that we give our enemies; and at the last a valid protection in our fight with evil, the enemy of all, the great wall which hinders our entry into the Kingdom."

Fourth Sunday, August 25, 1929

Lesson 29. The Story of the Good Samaritan

Texts: Sunday School Lessons, No. 29; Luke 10:25-37; Weed's "A Life of Christ for the Young," chapter 47.

Objective: Service to God is not accomplished by wordy professions, but by our acts in behalf of our fellows who may need our services.

Supplementary Materials: Talmage: "Jesus the Christ," pages 429-32; Farrar: "Life of Christ," chapter 44; Papini: "Life of Christ," page 172; Gore: "A New Commentary," under Luke 10:25-37; Any Bible Dictionary under "Jericho," "Levite," "Priest," "Samaria," etc.; Dummelow: "Same as under Gore; Rae: "How to Teach the New Testament," pages 93-97; Tarbell: "In the Master's Country," page

24; Kent: "Life and Teachings of Jesus," pages 176-187.

Suggestive Outline:

- I. Jesus instructs Apostles.
Gives them missionary instructions.
- II. Lawyer questions Jesus.
Jesus answers by another question.
- III. Who is my neighbor
a. Jesus tells story.
b. Makes application by another question.
- IV. Who are our neighbors?
How can we help them?

Lesson Enrichment: On page of this issue the teacher will find a beautiful story with which they can make application of this lesson.

Rae, in "How to Teach the New Testament," says, "The point of Jesus' question was that the scribe (lawyer) was an expert in the law and ought to have been able to answer his own question. The law here is the Pentateuch, or the first five books of the Old Testament.

Kent, in "The Life and Teachings of Jesus" offers the following: "The story recorded by Luke is a definition not only of man's duty to his neighbor but also of true worship. It is a concrete example

rather than a parable, and was apparently told during the closing days at Jerusalem. The scene is the rocky, uninhabited wilderness through which the pilgrims found their way from the Jordan Valley to Jerusalem. Josephus, in his Jewish War, IV, 81-2, vividly portrays the dangers of the way. The priest and Levite represent the ceremonial type of religion and its barren fruits. The Samaritans in Jewish eyes were counted with the tax-collectors and Gentiles. In the face of all this prejudice Jesus chose a Samaritan as the example of true piety. The Samaritan's spontaneous, friendly act to a member of a hostile people is the great Teacher's concrete definition of brotherly love. The love which he sought to call forth finds its source in every heart uncorrupted by prejudice and false doctrine. It is the Godlike gift that enables man worthily to worship and love him who is infinite love. It is the invincible power which alone is capable of overcoming anger and resentment and of enabling each man to love and serve his neighbor as himself. It is the divine flame which Jesus kindled and which, as it burns on through the ages, is fusing all mankind into a common brotherhood in which God is recognized as the Father of all."

"Love is the ladder which has but two steps by which we may climb up to life again out of this vale of misery and woe—the two steps being (1) love God; (2) love your neighbor."

—Sir David Lindsay.



LATTER-DAY SAINT SUNDAY SCHOOL, GAFFNEY, SOUTH CAROLINA,
SOUTHERN STATES MISSION

OLD TESTAMENT DEPARTMENT

*General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman;
Mark Austin*

Course C—Ages 18, 19, 20

First Sunday, August 4, 1929

Lesson 27. Ezekiel

Text: Sunday School Lessons, No. 27.

References: The Book of the Prophet Ezekiel; Kent's, "The Kings and Prophets of Israel and Judah," pp. 267-279; Cornill, "The Prophets of Israel," pp. 115-124.

Objective: To teach the facts and significance of the Babylonian captivity.

Suggestive Grouping:

- I. Historical background leading to the Babylonian captivity.
- II. The need of a Prophet during the exile.
- III. Ezekiel.
 - a. His life.
 - b. His probable relationship with Jeremiah.
 - c. His call (Ezekiel chapters 1-3).
 - d. His ministry.
 1. The Period from the call of Ezekiel to the siege of Jerusalem. (Chapters 1-24.)
 2. The period during the siege of Jerusalem. (Chapters 25-32.)
 3. The Period after the Fall of Jerusalem. (Chapters 33-48.)

Lesson Enrichment:

"The period of the exile extended from 586 B. C., the year in which Jerusalem was destroyed by Nebuchadnezzar, to 538 B. C., when Cyrus conquered Babylon and issued the edict permitting the Jews to return to their country. Thus its precise limits scarcely exceeded half a century. But the first deportation took place several years before the city fell, and the return from captivity was slow and partial, continuing for many years after permission was granted; so that Jeremiah's prediction of the period of sojourn in Babylon as seventy years (Jeremiah 25: 11; 19:10), though it was a common Jewish measure of any considerable length of time, was approximately correct. During this time the center of thought was removed from Judah to Babylonia. The temple was demolished and the forms of worship discontinued. The exiles were settled in groups in various parts of the empire, and were permitted to preserve a semblance of their old type of Government under elders, the leaders of local communities. Here such religious ser-

vices as could be carried on apart from any temple or altar worship were preserved, especially by those who retained their interest in the religion of their fathers. Priests and prophets there were in considerable numbers; but the one man who did most to keep alive the interest of his people in Jehovah was Ezekiel. In a time of false hope in an early return to Jerusalem, of failure to comprehend the greatness and power of God, of danger lest the people should lapse into the heathenism by which they were surrounded; and of growing indifference to the national mission as a prophetic race, he stood almost a solitary figure, speaking in behalf of the true God, and proclaiming both the need of national discipline and the certainty of national restoration." ((Willett's "The Prophets of Israel," pages 105-6.)

"There was a young priest among the exiles, Ezekiel, a disciple of Jeremiah, who pondered these problems during five years, and then in 592 B. C., began to give the solution as he said God had given it to him. At intervals for twenty-two years, till 570 B. C., he came forward with messages for the people. These messages all concerned the problem of how to hold faith in God amid the new conditions. He was, like Jeremiah, a patriot, but he could not hope to influence events in Jerusalem. His work lay entirely with the exile community in Babylon; but he did not regard that work as unimportant. Like Jeremiah, he recognized that the exiles were the flower of the nation, and he believed that the hope of the future lay with them." (The Book of Life, Volume 4, pp. 309-10.)

"By birth and youthful training Ezekiel was a priest. He manifests an intimate acquaintance with the temple and its ceremonial institutions. His peculiar literary style and figures and his characteristic teachings represent the blending of the prophet and priest. In Ezekiel these two currents of thought, which had hitherto run on independently, are at last united. He was also well acquainted with the earlier history and literature of his race. His ministry of twenty-two years lay partly in the period preceding the final destruction of Jerusalem and partly in the Babylonian exile itself. He was thus the connecting link between the ethical teachings of the earlier prophets and the ritualism of the priests, between the pre-exilic Hebrew civilization and thought and the

very different conditions and ideals introduced by the fall of Jerusalem in 586 B. C." (Kent "The Kings and Prophets of Israel and Judah.")

Second Sunday, August 11, 1929

Lesson 28. Ezekiel (Continued)

Text: Sunday School Lessons, No. 28.
References: The Book of the Prophet Ezekiel; Pratt's "The Voice of Warning." Chapters 2 and 4.

Objective: To point out Ezekiel's doctrines. To stress the significance of Ezekiel's prophecies in the history of the Church—the Last Dispensation.

Suggestive Grouping:

- I. Review the Historical Setting.
- II. Keeping the Spirit and Knowledge of Jehovah During the Exile.
- III. Ezekiel's teachings.
 - a. The sins of Jerusalem and the loss of divine glory. (Ezekiel, chapters 8-11.)
 - b. The inevitable result of sin (chapter 14.)
 - c. The doctrine of individual responsibility (chapter 18.)
- IV. Ezekiel's Prophecies.
 - a. The land of Judah to be cleansed of its enemies and restored to prosperity. (Chapters 5:1-36; 15.)
 - b. The nation to be restored. (Chapters 36:16; 39:29.)
 - c. The Book of Mormon's coming forth foreseen. (Chapters 37 and Pratt's "Voice of Warning," Chapter 4, page 71.)
 - d. The doctrine of the Resurrection. (Chapter 37:12.)

Lesson Enrichment:

"Ezekiel, son of Buzi, and of priestly descent, was carried to Babylon with King Jehoiachin B. C. 599. He commenced to prophesy in the fifth year of Jehoiachin's captivity and continued for twenty-two years. * * * The forepart of his book is allegorical, a form which is not always easily comprehended, but which points out the sins of the Jews and impending punishment. The prophecies were spoken before the final captivity with the intent of disabusing the minds of the people that they had hope in Egypt, and exhorting them to repentance. It also vividly portrays in figurative and scathing language the sins of Israel from the time they left Egypt, how they had corrupted themselves and also the Temple and had brought upon them the anger of the Lord, who speaks of Israel and Judah as wives who have proved false and who were guilty of the vilest abominations. Part two is prophetic judgment upon the nations of Ammon, Moab, Edom, Philistia,

Tyre, Zidon, Egypt. This part of the book was written about the time of the fall of Jerusalem. Part three is full of hope for the two nations—Israel and Judah—in the days of restoration. It speaks of joining of the two sticks—Judah and Joseph—in one book, having reference to the time of the restoration when the history of the Jews and the history of the Nephites would be in the hands of the people. It also described the restored Temple and the condition of the people after they have become cleansed from all their sins. The downfall of the nations who fight against Israel is also declared in some detail in the destruction of Gog whose armies come up to fight against the people of the Lord. * * *

"Ezekiel's explanations of the individual responsibility for sin and reward for righteousness, and forgiveness for the sinner who will repent; and his explanation of the duties of the watchman upon the towers of Zion, are unsurpassed, and it is well for all today to heed his counsel. Some outstanding features in the prophecy of Ezekiel, besides the denunciation of the Jews, then scattering and the scattering of Israel, is the pronouncement of woe and calamity upon the nations who fought against Israel. * * * The doctrine of the resurrection is also another outstanding feature as depicted in chapter 37. It is a remarkable thing that in the Old Testament as we have it, with many precious parts eliminated, the doctrine of the resurrection is generally taught in vague or incidental passages. Ezekiel's declaration is the most prominent and direct statement in the Old Testament on this subject. The chapter discussing the joining of the stick of Judah and the stick of Joseph (Chapter 37) is another remarkable and outstanding feature, and is worthy of a more extended study than we are able to give to it in this lesson.

"In a sketch of the life of Ezekiel which has been attributed to Epiphanius, Ezekiel is said to have been killed by the prince or commander of the Jews in the place of his exile. The cause of his death being his rebuke of idolatry." ("Sunday School Lessons"—Gospel Doctrine Department—October 14, 1928.)

"The term 'Captive' does not rightly describe the relation of the Hebrews in Babylon to King Nebuchadnezzar. He was a wise and not ungenerous ruler. He sought to disable the smaller states which were his by conquest, rather than oppress them. His building operations are among the most famous of the ancient world. He rebuilt Babylon on a magnificent scale, and made it a city of splendor and delight. Among the Hebrews in the col-

only by the Chebar, prosperity reigned just in proportion to the industry and ability of the individuals. Were we considering the literature of the Hebrews primarily we should also see that stimulated by the intellectual atmosphere of Babylon and the emotions aroused by their new situation, as well as by relief from pressing political responsibilities, the Hebrews themselves developed great literary activity. In this period were produced a large number of the greatest masterpieces of their literature as well as a new revision of their national history and their law code. Those who had been leaders in Jerusalem had doubtless the opportunity to lead in the life of this community, and we may easily imagine after a few years of residence a thriving colony, whose prosperity was greater because so closely related to the City of Babylon." (Chamberlain, "The Hebrew Prophets." Pages 171-2.)

Third Sunday, August 18, 1929

Lesson 29. Haggai

Text: Sunday School Lessons, No. 29.

References: The Book of Haggai; Willett, "The Prophets of Israel," page 128. Encyclopaedia Britannica, Vol. 12, p. 814.

Objective: To show the effects of the captivity upon the thinking of the people and the development of the prophetic ideal.

Suggestive Grouping:

- I. The Historical Setting.
 - a. Review the Captivity.
 - b. The return from Babylon.
 1. How accomplished.
 2. The task facing those who returned.
 3. Probable number returning.
- II. The Prophet Haggai.
 - a. His life.
 - b. His mission.
- III. The urge for the Rebuilding of the Temple.
 - a. Haggai's teachings.
 - b. His accomplishments.

Lesson Enrichment:

"Haggai is called the first of the Prophets after the exile. He returned with Zerubbabel and Joshua and was contemporary with Zechariah, son of Berechiah. Haggai and Zechariah are mentioned by Ezra as prophesying to the Jews who were in Jerusalem and Judah at the time of the building of the Temple and the city. Haggai is said to have been much older than Zechariah although they prophesied at the same time. Haggai encouraged Zerubbabel, the governor of Judah, in the building of the Temple and in inspiring the Jews in that labor. The work

on the Temple had ceased due to the edict of Artaxerxes who listened to the Samaritans, enemies of the Jews, who had taken measures to stop the work of the Temple and the walls of Jerusalem, and succeeded for fourteen years. Haggai and Zechariah called upon the Jews to renew their activities and under Darius the work was continued and eventually completed. We must conclude that the prophesying of Haggai is not all recorded in the Bible. His written words end with a promise to the governor of Judah that the time will come when the Lord will overthrow Kingdoms, and Zerubbabel will be as a signet for the Lord had chosen him. This expression concerning the Governor is generally interpreted to have reference to the fact that it was to be through the lineage of Zerubbabel that Christ was to come. (See Matthew 1:12; Sunday School Lessons—Gospel Doctrine Department—November 11, 1928.)

"The book of Haggai contains four short Prophecies delivered between the first day of the sixth month and the twenty-fourth day of the ninth month—that is, between September and December of the second year of Darius the King. The King in question must be Darius Hystaspis (521-485 B. C.). The language of the prophet in 2:3 suggests the probability that he was himself one of those whose memories reached across the seventy years of captivity, and that his prophetic work began in extreme old age. This supposition agrees well with the shortness of the period covered by his book, and with the fact that Zechariah, who began to prophesy in the same autumn and was associated with Haggai's labors (Ezra V.1), afterwards appears as the leading prophet in Jerusalem (Zechariah VII:1-4). We know nothing further of the personal history of Haggai from the Bible. Later traditions may be read in Carpzov's Introduction, p. 3, chap. XVI. Epiphanius (Vital prophetarum) says that he came up from Babylon while still young, prophesied the return, witnessed the building of the temple and received an honorable burial near the priests. Haggai's name is mentioned in the titles of several psalms in the Septuagint (Psalms CXXXVII, CXIV, CXIV-III.) And other versions, but these titles are without value, and moreover vary in MSS. Eusebius did not find them in the Hexaplar Septuagint. (Encyclopaedia Britannica, Vol. 12, page 814.)

"If we knew how large a body of Babylonian Hebrews had drifted back to Palestine, or had come in expeditions for the restoration of the city, we should know better from what source came the inspiration for the revival of interest in the temple and its worship which was the

theme of the preaching of the two prophets, Haggai and Zechariah, about 520 B. C. Perhaps they saw in the succession of disasters which Babylon was passing through a possibility of large numbers of Hebrews returning to Jerusalem. Possibly they felt that the rebuilding of the Temple and the reestablishment of an elaborate ritual of worship would be a signal for a general rallying of Hebrews, scattered in many lands, and the beginning of that ideal kingdom which had been in the mind of the prophets for generations." (Chamberlain, "The Hebrew Prophets," p. 217.)

Fourth Sunday, August 25, 1929

Lesson 30. Zechariah

Text: Sunday School Lessons, No. 30.

References: The Book of Zechariah; Willett's "The Prophets of Israel." Encyclopaedia Britannica, Volume 28, p. 962.

Objective. To show the place of the prophets and prophecy in the development of the Post-Exilic Church.

Suggestive Grouping:

- I. Historical setting and background.
 - a. Zechariah's relationship to Haggai.
 1. The rebuking of Jerusalem.
 2. The rebuilding of the Temple.
- II. The Life of Zechariah.
 - a. His ministry.
 - b. His accomplishments.
 - c. His contributions in developing the Post-exilic Church.

Lesson Enrichment:

Important dates:

Fall of Nineveh, 607 B. C.

Nebuchadnezzar, 605-562 B. C.

Conquest of Babylon by Cyrus of Persia, 538 B. C.

Darius I, 521-485 B. C.

Xerxes I, 485-464 B. C.

Artaxerxes I, 464-424 B. C.

Artaxerxes II, 404-358 B. C.

Wars of Alexander, 333-324 B. C.

Rival Kings of Syria and Egypt 322-200 B. C.

Antiochus Epiphanis 176-164 B. C.

"In 538 B. C., Cyrus, the great King of the Medes and Persians, took Babylon, and the Hebrew captives came under his enlightened and comparatively lenient authority. He allowed many of the captive people to return to their own homes, and a company of Hebrews, estimated by Ezra at 42,000, went back to Jerusalem. The returned exiles at once began to rebuild

the temple. The Samaritans asked to aid, but were refused, the result of that historic enmity which beginning in the division between the northern and southern kingdoms, persisted through to the time of Jesus. 'The Jews have no dealings with the Samaritans.' Angered by this refusal, the Samaritans secured an order from the government forbidding the building of the temple. The people were deeply discouraged. Life from the physical standpoint in this new colony must have been much harder than it was in Babylon. It is more difficult to build on the ruins of an old life than to be a pioneer in new fields. Meanwhile Darius had conducted a successful revolt in Babylon. He was too busy to concern himself with these Jewish colonists in Palestine. * * *

"Zechariah was a younger man, a grandson perhaps of one of the returning exiles. His message is the same and yet strikingly different. It is filled with poetic imagery, memories of the glory of great Babylon,—the seven lamps, the celestial messengers on red and dappled horses, the chariots with horses of various colors, the flying roll, the strange figure of the woman in the barrel. Then there is at the close the fine vision of the glory of the restored Jerusalem, a city which has no walls because the power of God is like a flame which protects it, a city in which little children shall play safely and happily in the streets, where there shall be upon the bells of the horses, 'Holiness to the Lord;' and 'the pots in the Lord's house shall be like the bowls before the Altar.'" Book of Life, Volume 4, pages 358-9.

Contemporary with Haggai (Ezra 5:1) and probably somewhat younger, was Zechariah, a man of priestly family (Neh. 12:4, 16) unlike his colleagues, who was a layman (Haggai 2:11). It was his task to assist in the enterprise of getting the Temple built. The book which is called by his name has been thought by Bible students to contain some materials which date from other periods than that of the prophet himself, but that the first eight chapters are authentic work of Zechariah there is no question, and through these chapters we are able to understand the problems which confronted the prophets in this period and see the difficulties with which they had to contend in the task of securing the gradual revival of nation life in Judah." (Willett, "The Prophets of Israel," pages 130-1.

"And he who guides the plough, or wields the crook, with understanding spirit now may look upon her records, listen to her song."

—Wordsworth's Translation of the Bible.

BOOK OF MORMON DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton

LESSON FOR AUGUST

Course B—Ages 15, 16, 17

First Sunday, August 4, 1929

Lesson 29. Obedience

Texts: Sunday School Lessons, No. 29; III Nephi 20 and 21; Mormon 7:10.

Objective: Chosen as the covenant people because of their obedience, the Israelites profit not because of their heritage if they cease to obey and to progress; the Gentiles, rejected because of disobedience, will be blessed according to their obedience when the word of the Lord shall again come unto them.

Suggestions and Questions:

Merely being a chosen people does not guarantee salvation. Birth in the Church assures us of certain opportunities, but our condemnation will be the greater if we do not make use of them for our own salvation and the salvation of others.

We hear much of being a chosen people, but what does it mean? Probably a review of the happenings with the Israelites, the Nephites and Lamanites may help answer the question. Comparisons may also be made with those who are chosen in athletic contests, in public speaking, debating and other contests. On what depends the choice?

Read or perhaps have read to the class the Book of Abraham I.

By what principle of choice did the Lord choose the people of the Covenant?

Why were the people of the Covenant dispersed?

When shall the Jews "be gathered in"? Where?

Do the Lamanites belong to the people of the Covenant or to the Gentiles?

Why did the Lamanites dwindle in unbelief?

Who should again bring the Gospel to the Lamanites?

Why were the Gentiles not included among the people of the Covenant?

How shall the New Jerusalem be built?

What shall mark the beginning of the Lord's work?

How are all the people of the earth blessed through the children of the Covenant?

What is the disadvantage of being born among the Gentiles?

What will be the lot of those of the Gentiles who are obedient?

What advantage is it to be born under the Covenant? to accept the Gospel early in the world?

What will happen to those of the Covenant who are disobedient?

It is natural and right to desire to be blessed of the Lord, but what is perhaps still more characteristic of the spirit of the Gospel? (The desire to serve and bring blessings to others).

What do you think are among our privileges and blessings?

What do you think are our obligations?

Suggested Assignments:

Did the Lord choose the Covenant people arbitrarily?

What determined the choice?

Why did not He choose the Gentiles?

What advantage is there in being born in the Church?

Suggested Individual Assignments:

Report on religious conditions at the time of Abraham or read Abraham I (at beginning of class).

Report on how the people of all the earth are blessed through the Covenant people (Genesis 12:3; see Scriptures for Messiah).

Report on the gathering at Jerusalem. These reports should be brief and well prepared. The teacher should check the preparation before the morning of the class.

Second Sunday, August 11, 1929

Lesson 30. Tithing

Texts: Sunday School Lessons, No. 30; III Nephi 2; Talmage, Articles of Faith, pp

Objective: The payment of tithes and offerings is a measure of our devotion to the Lord and His work.

Suggestions and Questions:

We make progress in the degree that we grow in unselfishness and love to one another. The Lord could have financed the business of teaching His Gospel miraculously; but we would have missed the development that comes from collaborating in the work by the payment of tithes and rendering unpaid service in the Church. By practicing unselfishness we grow in love and the power to serve. We become more perfect.

What do block teaching, teaching in Sunday School, going on a mission, and paying tithing have in common?

Whom does service in the Church bless most, the one who serves or those served? Why?

In what way especially was Jesus su-

perior to the rest of mankind? (In His willingness to serve).

Why is the Church so organized that so many can serve? (The ability and will to serve grows through serving).

In what way can all serve? (In the payment of tithes and offerings).

What prevents men from paying tithing? (cf. Rich Young Man in New Testament).

What leads them to pay tithing?

Can you think of a better way for the Church to raise money?

Assignment: Why do you think the payment of tithing is a good indication of a member's faithfulness in the Church?

Special Assignments:

For what was tithing used in Ancient Israel?

For what is tithing used today? (See Revelation on Tithing in Doc. and Cov; also President Grant's report in an opening session of Conference).

In what ways do other churches raise money?

Wherein is tithing superior?

Third Sunday, August 18, 1929

Lesson 31. The Fruits of Faithfulness

Texts: Sunday School Lessons, No. 31; III Nephi 26; Ether 4:7, 8, 10-15.

Objective: The Lord blesses a people with knowledge according to its faithfulness.

Suggested Questions:

Why was the Law of Moses given instead of the Gospel?

Why did revelations cease after a time in the Early Christian Church?

What did Jesus explain to the people in today's lesson? (The Gospel from the beginning).

What part of these things did Mormon write?

Why did he not write more?

Did Joseph Smith translate all of the records found in the Hill Cumorah? Why not?

When will the Lord perhaps give us more as a people?

When will He give us more individually?

What causes a testimony of the Gospel to diminish? To grow?

Assignment:

Why did the Lord give the people so much?

Why did He not give them more?

Fourth Sunday, August 25, 1929

Lesson 32. Jesus Christ Names His Church

Texts: Sunday School Lessons, No. 32; III Nephi 27.

Objective: "If a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel."

Suggested Questions:

How were they called who were baptized in the name of Jesus? III Nephi 26:21.

Who first used the word Christian—members of the primitive church or its enemies? Acts 11:26.

How did the members of the Early Church refer to each other? (See beginning and concluding chapters, of Epistles, etc., in New Testament.)

What names of famous individual churches (church buildings) in the world do you know? (St. Peter's, St. Paul's etc.)

To whom did Voltaire dedicate the church he built at Ferney (France)? (To God).

What reason did he give? All the others he said were dedicated to the saints and he thought one ought to be dedicated to God).

By whom was the name of the church (in the lesson) given? How?

Why did the Savior say the Church should be called by His name?

On what must the Church be built to be His Church? And what did the Savior command? (III Nephi 27:20).

How was the name given to our Church? Why is it sometimes called the Mormon Church?

What is meant by Catholic Church? Protestant Church?

Is our Church protestant or catholic? (It is neither, it is the Church of Jesus Christ, etc.)

What must the individual do to be a true member of the Church?

Assignment:

What is meant by protestant church? catholic church?

Are we protestant or catholic?

What name did Jesus give to the church on the American continent? Why?

How did our Church get its name?

When was the word christian first used?

How did we come to be called Mormons?

Individual Assignments:

How did the Catholic church get its name?

The Episcopal Church?

The Presbyterian?

The Lutheran?

The Congregational?

Etc.

CHURCH HISTORY DEPARTMENT

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

LESSONS FOR AUGUST

First Sunday, August 4, 1929

Lesson 30. How The Next Leader Was Chosen

Text: Sunday School Lessons, No. 30.
Supplementary References: "Essentials in Church History," Smith, pp. 385-391; "Origin of the Reorganized Church and the question of Succession," Smith, pp. 1-38, 59-93; "One Hundred Years of Mormonism," Evans, pp. 371-378; "Succession in the Presidency," Roberts, pp. 1-123; "Rise and fall of Nauvoo," Roberts, pp. 323-333; "Life of Wilford Woodruff," Cowley, pp. 212-223; "Life Heber C. Kimball," Whitney, pp. 353-356.

Objective: In His own way, God will bring those to preside over His Church whom He has selected.

Organization of Material:

- I. The Condition of the Church after the Martyrdom.
 - a. Without a leader for the first time.
 - b. More threatened hostilities on every side.
- II. The Principle of Succession in Our Church.
 - a. The keys of Presidency vested.
 1. Joseph Smith Doc. and Cov. 90: 2-5; 28:7; 35:18; 43:4.
 2. In the Quorum of the Twelve (Doc. and Cov. 107:23-26; Doc. and Cov. Commentary p. 984.)
- III. Claims of Sidney Rigdon.
 - a. The basis of his claims.
 - b. His lack of faith before the martyrdom.
- IV. The Twelve and Brigham Young Sustained.
 - a. The miracle of the Mantle upon Brigham Young.
 - b. The people made satisfied.

Lesson Enrichment:

1. Revelation number 126 was given to Joseph, the Seer, in the home of Elder Brigham Young, at Nauvoo, June 9, 1841. The teacher should read it. On page 983 of the Doc. and Cov. Commentary is recorded, "In order to grasp fully the significance of this Revelation, an incident from the first meeting, in 1832, between the Prophet Joseph and his successor should be recalled. They had spent the evening in conversation on the Gospel, and when the time for parting had come,

Brigham Young was invited to lead in prayer. While he was praying, the Spirit of the Lord came upon him, and he spoke in tongues—the first evidence of the bestowal of that gift upon anyone in this dispensation. Afterward, it is asserted, the Prophet said, 'A time will come when Brother Brigham will preside over this church.' " When the Prophet was martyred twelve years later this prophecy was fulfilled. (See Leaflet No. 22, 1928.) Also Hist. Utah, Whitney, Vol. I, p. 112.

The Commentary continues, "It should further be remembered that, at a conference held at Nauvoo, August 16, 1841, the Prophet Joseph, with the revelation in mind, stated that, 'The time has come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants and the business of the Church at the Stakes, and assist to bear off the kingdom victoriously to the nations'—By this revelation, therefore, Brigham Young the President of the Twelve, was called to stand next to the Prophet Joseph. Why? To take his place, whenever the Prophet should be called to another sphere of action. By this revelation the Spirit indicated that Brigham Young was to be the successor of Joseph Smith, as the Prophet had predicted in 1832."

Application: When God's servants or His Church as a whole have been in trouble, the Lord has ever made His power sufficiently manifest that a guiding hand is seen leading the way. This applies to boys and girls also in their daily lives.

Second Sunday, August 11, 1929

Lesson 31. Last Days at Nauvoo

Text: Sunday School Lessons, No. 31.
Supplementary References: "Essentials in Church History," Smith, pp. 392-403; "One Hundred Years of Mormonism," Evans, pp. 389-403; Hist. Utah, Whitney, Vol. I, pp. 248-252; "Rise and Fall of Nauvoo," pp. 243-372.

Objective: As in ancient days the Lord took the Children of Israel from Egypt toward a Promised land, so, in modern times He led His chosen people to their home in the "Midst of the Rocky Mountains."

Organization of Material:

- I. Results of Sidney Rigdon's disappointment.
- II. Joseph's murderers freed.
- III. Mob Activities renewed.
 - a. The deceitfulness of Governor Ford of Illinois.
 - b. The repeal of the Nauvoo charter.
 - c. Conventions at Quincy and Carthage.
- IV. Preparations for leaving Nauvoo.
 - a. Efforts to dispose of property.
 - b. Attempts to equip themselves for the journey.
- V. Saints still patriotic to the Nation.
- VI. Parting scenes.

Lesson Enrichment:

I. On May 19, 1845, the Circuit Court sitting at Carthage began selecting jurors in the trial of the murderers of Joseph and Hyrum Smith. "Ninety-six men were brought into court before the requisite panel of 12 was full—The trial lasted until May 30th when the jury was instructed by the court and after a deliberation of several hours returned a verdict of not guilty."

II. Colonel John Hay, writing in the *Atlantic Monthly* for December, 1869, says, "The case was closed. There was not a man on the jury, in the court, in the county, that did not know the defendants had done the murder.—The elisors presented 99 men before 12 were found ignorant enough and indifferent enough to act as jurors." The fact is, the trial amounted to nothing more than a farce. The whole affair stands a disgrace to any civil state. (Read the song "Praise to the Man.")

III. Speaking of these days and the Nauvoo Temple which cost the Saints more than a million dollars, B. H. Roberts ("Rise and Fall of Nauvoo") writes, "Work, too, was vigorously prosecuted at the temple. At the time of Joseph's death that edifice was but one story high, yet on the 24th of May, 1845, about six o'clock in the morning the cap-stone was laid amid the general rejoicing and shouts of 'Hosanna' from the assembled thousands of the Saints." William Clayton writes, "The whole congregation then followed the motion of President Brigham Young and shouted as loud as possible: 'Hosanna! Hosanna! Hosanna! to God and the Lamb! Amen! Amen! Amen!'"

Application: Possibly nowhere in the history of the civilized world have twenty thousand citizens of a great republic been so ruthlessly and violently attacked with so little bloodshed. Apply Matt. 5:10-12.

Third Sunday, August 18, 1929

Lesson 32. The Great West Before The Mormons Came

Text: Sunday School Lessons, No. 32.
 Supplementary References: "Essentials of Church History," p. 324; "Prophecies of Joseph Smith," Morris, pp. 124-190; "Utah Educational Review," December, 1927, (Jedediah Smith); May, 1928, (John C. Fremont); October, 1927, (James Bridger); "History of Utah," Whitney, Vol. I, pp. 281-297; "A Splendid Wayfaring," Nehardt, (A most wonderful book regarding Jedediah Smith and Early Utah.)

Objective: God in His kindness, preserved the peaceful valleys of the Rocky Mountains for his people and sent trappers and explorers ahead of the Saints, preparing the way.

Lesson Organization:

- I. Escalante's men the first white people to see Utah Lake.
- II. Fitzpatrick and Jedediah Smith discover "South Pass."
 - a. South Pass the door to the Rockies.
 - b. Encouraged other trappers and explorers.
 - c. Trail followed by Brigham Young.
- III. Jim Bridger and Provost at Great Salt Lake.
- IV. The Great discoveries of Jedediah Smith.
 - V. The various Fur Companies.
- VI. Government Explorers.
 - a. Bonneville, 1832-5.
 - b. Fremont, 1843-45.
 - c. Their maps and charts of great value.
- VII. The Great Oregon Trail, 1836 and later.

Lesson Enrichment:

I. Daniel Webster is quoted as being disgusted with the United States Congress for wanting the Rocky Mountain country. He said: "What do we want with this vast worthless area? This region of savages and wild beasts, of deserts, and shifting sands, and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts, or those endless mountain ranges, impenetrable and covered to the very base with snow? And what could we ever hope to do with the western coast of 3,000 miles, rock-bound, cheerless, uninviting, and not a harbor on it? Mr. President, I will not vote one cent from the public treasury to place the Pacific Coast one inch nearer to Boston than it is." (See *Prophecies of Joseph Smith*, Morris, p. 126.)

II. Thirteen years after the discovery of the great gateway "The South Pass"

into the Rockies, the first white women, the wives of Dr. Marcus Whitman and H. H. Spalding, passed over the Oregon Trail on their way to the Columbia River with their husbands to do missionary work among the Indians. They belonged to the Presbyterian Church. They journeyed in a rude wagon, the first wheeled vehicle to traverse the entire Oregon Trail. Tribe after tribe of savage redmen gathered about their various camps, seeking a first glance at a "White Woman." (See any book that contains the story of the "Western Trails.")

III. As early as 1843, 1,000 people with 120 wagons and 5,000 head of stock, following the Oregon Trail, reached Fort Bridger, 150 miles Northeast from the present site of Salt Lake City. 1,500 people passed in 1844; 3,000 in 1845; 1,500 in 1846; 5,000 in 1847, including the Mormons, 2,000, who turned off to the Great Salt Lake country.

Application: Let the pupils understand that the "Great Oregon Trail" over which the Mormons were to come, was first beaten by the deer, the buffalo, and antelope and elk. These were followed by the Indian, then the trapper, who in turn had upon his very heels the explorer, then the pioneer with his wagons of farm tools, and last of all the Railroad. In this lesson show the great worth of the Trapper and Explorer who came ahead of Brigham Young and his settlers.

Fourth Sunday, August 25, 1929

Lesson 33. Turning Westward in the Dead of Winter

Text: Sunday School Lessons, No. 33.

Supplementary References: "Essentials in Church History," Smith, pp. 401-421; "One Hundred Years of Mormonism," Evans, 420-429; Hist. Utah, Whitney, Vol. I, 252-255, 271-284; See William Clayton's Journal, or that of Wilford Woodruff, or Heber C. Kimball.

Objective: In spite of persecution, the Saints maintained their hope and the wonderful courage which their faith inspired. Organization of Lesson.

I. The Saints not without efficient leaders.

a. Brigham Young, Heber C. Kimball, Willard Richards, etc.

II. Organization of camps at Sugar Creek.

b. Wise provision for the needy.

III. The great movement westward.

a. Spirit of helpfulness.

b. Garden Grove.

c. Mount Pisgah.

d. Winter Quarters.

IV. More troubles at Nauvoo.

a. Uprising, attacks, battle, city deserted.

b. Thousands of people supplied with quail.

c. The second group of outcasts move westward.

Lesson Enrichment:

Tullidge, a Non-Mormon, in his life of Brigham Young, says, "The proverb is, 'where the Presidency and Twelve are, there is the Church.' They are journeying to the mountains as a little nation. At their head was not only a Prophet, but a lieutenant-general. The rank had originally been conferred upon Joseph Smith by the Legislature of Illinois,"—but "after the martyrdom, Brigham Young succeeded to the rank of lieutenant-general.—It is a singular fact, that after Washington, Joseph Smith was the first man in America who held the rank of lieutenant-general, and that Brigham Young was the next."

II. Tullidge again writes: "In song and dance the Saints praised the Lord.—Several gentlemen from Iowa gathered to witness the strange interesting scene—some of the men would clear away the snow, while others bore large logs to the campfire—old and young would join in the merriest spirit, to the music of the band or the rival revelry of the solitary fiddle.—The hymn and prayer were never forgotten at the close of the dance.—The Patriarchal care of Brigham Young over the migrating thousands was also something uncommon. It was extended to every family, every soul; even the very animals had the master friend near to ease and to succor them—no poor horse or ox ever had a tight collar or a bow too small but his eye would see it. Many times did he get out of his vehicle and see that some suffering animal was relieved." (Pages 33-34.)

Application: Show how a just and careful leader, one in whom people have perfect faith, is the strength of any class or organization, be it large or small.

"Too low they build who build beneath the stars."

PRIMARY DEPARTMENT

General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

Preview Questions

1. What is the blessing the Savior pronounces upon the "pure in heart" as given in the Beatitudes? (See Matt. 5.) Who are the pure in heart?
2. What is the effect upon one's character of taking the name of God in vain, (a) as to reverence, (b) as to faith in God?
3. What is the best story you know about "Clean Thinking?" Repeat it in Union Meeting if time allows.
4. Why in prayer and in serious speech should we avoid frequent mention of the name of Deity? What are some of the best substitutes for His name?
5. How did the work done in the Tabernacle differ from that done in our temples?

LESSONS FOR AUGUST

First Sunday, August 4, 1929

Lesson 28. Clean Words

See story, "The Knights of the White Armor," in "Children's Section," page 358.

Text: Sunday School Lessons, No. 28

Objective: "Thou shalt not take the name of the Lord, thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

Memory Gem: The Third Commandment.

Organization of Material:

- I. The Lord's Command to the Children of Israel.
The Third Commandment.
 - II. Jesus Advocates Clean Words.
In the Sermon on the Mount.
1. Matt. V:34-37.
 - III. Instructions given to Joseph Smith and Brigham Young.
a. To Joseph Smith. Doc. and Cov. Sec. 107:4; 63:61-64.
b. To Brigham Young. Doc. and Cov. Sec. 136:21.
 - IV. Helps in Using Right Words.
a. Keep your bodies clean.
b. Think clean thoughts.
c. Substitute interesting things when evil thoughts come.
d. Count ten before you speak.
- Point of Contact: How would you feel if some one came up to you and without a word of warning, knocked you down? What kind of a feeling comes over you when someone says a rude word to you? Which do you think is the greater offense?

Dr. Johnson said, "A man has no more right to say a rude thing to another than he has to knock him down."

Application: "How may I keep from thinking of the bad things some boys at school say?" said one boy to his mother.

"Which do you like better," she asked, "English sparrows or wrens?"

"Wrens, of course," said the boy.

"If you had a bird house with room in it for just one pair of birds, you would rather have wrens than English sparrows?"

"Course!"

"Pretend your mind is a bird-house, and when there are sparrows in it turn them out. If the bird house is empty, they will come back and build again. Get some wrens quickly to live there, and the sparrows will stay away. They are the bad thoughts, you know, and the wrens are the good ones."

"But how can I make myself think good thoughts?" persisted the boy.

"Pretend you're taking a railroad trip, and think what you can see from the car windows," the mother suggested; "or read in some of your books, or do some work just as hard as you can."

"There's lots of interesting things to think about," said a younger brother. "You might make believe you are a frog. I like to do that."

When boys and girls are angry and about to use bad expressions, some one has said for them to count to ten, first. Then what do you suppose will happen?

Second Sunday, August 11, 1929

Lesson 29. Ruth and Naomi

Text: Book of Ruth.

Reference: Sunday School Lessons, No. 29.

Objective: "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

Memory Gem: "The Fifth Commandment."

Songs: "I Had Such a Pretty Dream. Mamma," Deseret Song Book; "Dearest Name," Kindergarten and Primary Songs, Thomassen.

Organization of Material:

- I. Naomi Bowed Down with Grief.
a. Her family originally from Bethlehem.



RUTH AND NAOMI

- b. Her sons marry Moabitish women.
- c. Her husband and sons taken by death.
- II. Ruth Returns with Naomi to the Old Home.
 - a. Naomi at first wishes to go alone.
 - b. Ruth's touching devotion to her husband's mother.
 - c. They seek a livelihood in Bethlehem.
 - d. Ruth finds favor with a near kinsman.
- Boaz is impressed with Ruth's kindness to her mother-in-law.
- III. Ruth Becomes the Wife of Boaz.
 - a. They marry and establish a home.
 - b. Great joy comes to all with the birth of a son.
 - 1. The son to bear Naomi's son's family name.
 - 2. Ruth's name remembered with honor.

Point of Contact: Look at the picture "Ruth and Naomi" to see if you can tell which is the older woman of the three. Which might be the mother and which the daughter? By the expression on the face of the one looking upward what kind of words might she be saying? The words she is saying are known by most all people because of the love and devotion they contain, and this young woman's name is

held with honor everywhere. Today's story will tell you why.

Application: What does the expression "Honor thy father and thy mother" say to you? Jesus said, "If ye love me, keep my commandments." What are some of mother's commandments or some of the things mother wishes us to do? What are some of the things father asks us to do? What kind of an expression do we have on our faces when we do their bidding?

Third Sunday, August 18, 1929

Lesson 30. A House of Worship in the Wilderness

Reference: Sunday School Lessons, No. 30.

Objective: Reverence for God and the Sabbath bring joy and spiritual growth.

Memory Gem: "Thou shalt have no other gods before me."

Organization of Material:

I. The Lord's Command.

a. That the Sabbath Day be observed.

b. That an offering be given to Him.

II. The People's Generous Response.

a. They give an abundance of precious gifts.

b. The gifts are given with willing hearts.

III. The Tabernacle Built According to Instructions.

- a. A tent within an enclosure.
- b. The tent and all its belongings were movable.
- c. Great joy experienced by the people.

IV. The Lord Expresses His Satisfaction.

- a. Sends fire to consume an offering.
- b. Sends a cloud by day and a pillar of fire by night.

To be a guide to the people.

Point of Contact: An approach to this lesson may be made by questions similar to the following: Where in a home do most boys and girls put their wearing apparel? Where do they keep their most precious things such as gifts, rare postage stamps or their savings bank? Many boys have a box with a lock on it made by themselves and of another wooden box, and many girls have a tin candy box or something of the sort. These boxes serve as their "treasure chests," in which they put all their precious trinkets which they would rather their younger brothers or sisters would not disturb. The children of Israel had several precious things which

needed a "treasure chest" to care for them properly, so the Lord showed them how to make one.

Application: When folks need something quite badly and they are on good terms with their folks, what kind of a chance do they have of getting what they want? How may young people of our age keep on good terms with our Heavenly Father? How should we act upon entering a meeting house? What should we do during the passing of the Sacrament? How do you observe the Sabbath day and why?

Fourth Sunday, August 25, 1929

Lesson 31. The Spies

Texts: Numbers 13; 14:1-26; Sunday School Lessons, No. 31.

Objective: Truth is mighty and will prevail.

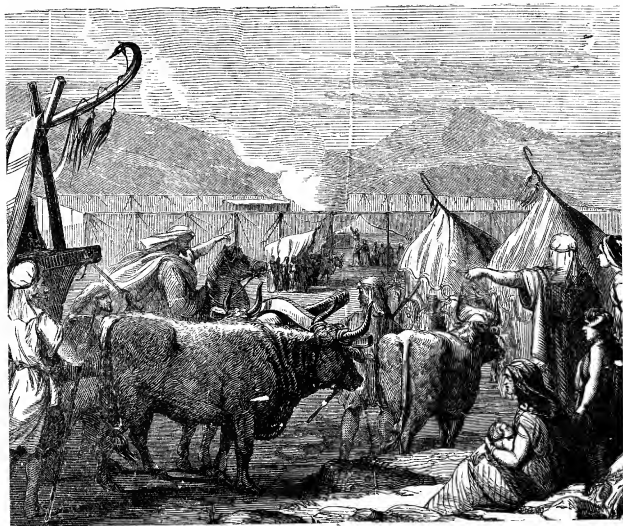
Memory Gem: "Thou shalt not bear false witness against thy neighbor."

Song: "Dare To Do Right."

Organization of Material:

I. Twelve Men Sent to Investigate.

a. A leader from every tribe.



TABERNALE IN THE WILDERNESS

- They should have been reliable and full of faith.
- b. Their instructions.
- II. The Reports of the Land Differ.
- a. Two men are confident victory can be attained.
 - b. Ten men give discouraging reports.
 - c. All men report the land to be fruitful.
- III. The Lord Chastises His People.
- a. The Israelites must continue to wander and to learn.
 - b. The children shall have the blessings their parents have lost.
 - c. The honest spies only shall enter the Promised Land.

Point of Contact: Let the children sing the song, "Dare To Do Right," which is found in the Primary Song Book. This will help them to feel the spirit of the lesson which is to come.

Application: What was the punishment the Lord gave to the Children of Israel because of their acceptance of the spies' false report? What do you think of the justice of this punishment? What would you consider a just report of the land of Caanan? Name a circumstance in your experience in which there was an occasion to tell an untruth. How can folks of your own age keep from getting "cold feet" on such occasions?

KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman; assisted by Inez Witbeck

LESSONS FOR AUGUST

A Lesson On Faith

See story, "A Lesson on Faith," in "Children's Section," page 360.

First Sunday, August 4, 1929

Application: As an application to this story, have the children tell of incidents they know of where the power of faith and prayer have healed the sick or brought other blessings from Heaven.

Memory Gem:

"Remember your prayers little children,
Both morning and evening each day.
The Lord is e're ready to hear you;
He wants all His children to pray."

Rest Exercises: Put words to the tune, "Here We Go Round the Mulberry Bush," suggesting things children can do to help at home. "This is the way we sweep the floor, sweep the floor, sweep the floor, This is the way we sweep the floor so early in the morning."

Present each child with a cut-out Beehive on which is written, "Be an earnest worker."

Suggestive Songs for the Month: Teach one of the following—"Service Song," p. 5; "Don't You Know," p. 7. Frances K. Thomassin's Kindergarten and Primary Songs; "God's Work," p. 71; "Song Stories," by Patty Hill.

Second Sunday, August 11, 1929

Lesson 22. Ruth and Naomi

Text: Book of Ruth; "Sunday Morning in the Kindergarten."

Objective: God blesses those who unselfishly work for the good of others.

Organization of Material:

- I. Ruth and Orpah console Naomi.
 - a. Naomi is bereft of her husband and sons.
 1. She wishes to return to her own people.
 2. Reasons.
 - b. Her daughters-in-law determine to accompany her.
 1. Orpah is persuaded to return to Moab.
 2. Ruth is determined to go with Naomi.
- II. Ruth A Gleaner.
 - a. She seeks a livelihood for Naomi and herself.
 - b. She finds favor with Boaz, a kinsman.
- III. Ruth Becomes a Wife and Mother.
 - a. She marries Boaz.
 - b. They establish a home.
 - c. Great joy comes to all with the birth of a grandson for Naomi.

Enrichment:

Present pictures of grain fields. Talk about them, telling how Heavenly Father cares for the grain; how it is cut in these days, showing the difference in the method used in the days of Ruth.

Show pictures of gleaners. Explain that more wheat fell on the ground than it does now. Bring down to the child's

life, by showing him how he can help parents. See picture in Primary Department.

Memory Gem: Same as for last Sunday.

Rest Exercises: Pretend at harvesting the grain as it was done in olden days. It was cut with a scythe. Cut and tie the grain and sing, "This is the way we cut the grain, cut the grain, cut the grain; This is the way we cut the grain so early in the morning."

Third Sunday, August 18, 1929

Lesson 23. Naaman and the Maid From Israel

Text: 2 Kings 5:1-19; "Sunday Morning in the Kindergarten."

Objective: Faith in God is necessary to obtain His blessing.

- I. Naaman the Leper.
 - a. A beloved captain of the King's army.
 - b. A worshiper of idols.
 - c. His household, his king and his associates sorrow because of his condition.
- II. A captive maid inspires faith in his household.
 - a. She was a prisoner of war.
 - b. She has faith in Israel's God and in his Prophet Elisha.
- III. Naaman goes to Elisha for a blessing.
 - a. Goes in splendor with many presents.
 - b. Takes a letter from his king to the king of Israel.
 - c. Elisha tells him to bathe in the River Jordan.
- IV. Through the Power of God Naaman is healed.
 - a. He follows Elisha's instructions.
 - b. He returns clean.
 - c. He rejoices and becomes a follower of the God of Israel.

Enrichment:

"And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed;

"He who hath faith to see shall see;

"He who hath faith to hear shall hear;

"The lame who hath faith to leap shall leap;

"And they who have not faith to do these things, but believe in me, have power to become my sons;

"And inasmuch as they break not my laws, thou shalt bear their infirmities."—Doctrine and Covenants, Section 42:48-52.

Memory Gem:

"Oh, how may I a little child,

Please Jesus every day?

Have faith in Him and try to do His will in every way."

Rest Exercises: Pretend at being bees as they gather honey from the flowers. Some of the children may represent the flowers.

Fourth Sunday, August 25, 1929

Lesson 24. The Little Blind Boy From Holland

Text: "Sunday Morning in the Kindergarten."

Objective: Faith in God is necessary to obtain His blessing.

- I. Holland a Picturesque and Interesting country.
 - a. A land of dykes and storks.
 - b. The customs of the country are unique.
 - c. The costumes are colorful.
 - d. Important industries.
- II. John Becomes Blind.
 - a. He was a happy, studious little Dutch boy.
 - b. The pain in his eyes finally darkened them.
 - c. His childish activities ceased.
 - d. He exercises faith in the power of God's prophet.
- III. The Lord's Power Made Manifest.
 - a. President Smith attends the branch meeting.
 - b. He looks into John's bandaged eyes.
 - c. He promised him the desire of his heart.
 - d. The restoration of John's eyesight brings great rejoicing.

Enrichment:

"And, behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

"And the multitudes rebuked them, because they should hold their peace: but they cried the more saying, Have mercy on us, O Lord, thou son of David.

"And Jesus stood still, and called them, What will ye that I shall do unto you?

"They say unto Him, Lord that our eyes may be opened.

"So Jesus had compassion on them, and touched their eyes. And immediately their eyes received their sight, and they followed him." Matthew 20:30-34.

See frontispiece and article entitled "The Healing of Bartimeus" in April *Juvenile Instructor*.

Gem: Same as for last Sunday.

Rest Exercises: In Holland are many boats which even the children learn to row. Let us pretend at rowing a boat. This may be done to music played very softly.

The Question Box

Teachers: Are we strengthening our objectives by the use of good pictures? They are invaluable helps.

RELIGION CLASSES

This Department conducted by Harrison R. Merrill, Brigham Young University, for General Church Board of Education

Supt. A. H. Gibbons, of the Kanab Stake Religion Class organization, writes the general office, under date of May 2, as follows:

"As Superintendent of Religion Classes in the Kanab Stake I offered a prize of a leather bound Book of Mormon to the Religion Class student that could give the best speech on a gospel subject, said speech not to exceed six minutes.



"The results were gratifying. All the wards but one were represented, and altogether about thirty students tried out in the various wards. The stake try-out

was an inspiration, each of the five entrants doing very well. The winner was Miss Anna Rose of Glendale.

We congratulate Miss Rose on her excellent paper, which is here reproduced in full.—L. D. S. Department of Education.

The Church of Jesus Christ of Latter-day Saints

The keys of the kingdom of God are committed unto man on the earth and from thence shall the Gospel roll forth unto the ends of the earth. (Doc. & Cov. Sec. 65, Verse 2.)

If we search earnestly with a sincere desire to learn the truth, we will most assuredly be given a testimony of the divinity of this Latter-day Gospel. First, was Joseph Smith a true Prophet? We are told that we may judge a true prophet by the fact that his predictions are fulfilled. Joseph Smith's predictions have been and are being fulfilled as time goes on.

An evidence that the Book of Mormon (on which many of our principles and beliefs are founded) is true and of divine origin is being proved by science and research. Ruins of old cities that existed centuries ago are being unearthed on this continent. This coincides with description of places and modes of life described in the Book of Mormon which ought to be evidence to any fair minded person that it is the real and true history of the ancient inhabitants of this continent.

I wish to say that I believe a fair open

minded study of the principles of the Gospel will convince any person that it is the Gospel and the only one leading to salvation.

It is strange how many different denominations and creeds there are in the world yet they all claim to believe the Bible and take it for their guide. We know that only one of them can be the true church of Christ, but how are we to know which one that is? The Prophet Joseph Smith tells us he found out by asking the one that knew, that one being God, our Heavenly Father; for the promise is given not only to the prophet, but to each and every one of us who has a desire to know. We read in the Epistle of James, (1st chapter and 5th verse): "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not and it shall be given him." These words brought hope and encouragement to the heart of Joseph Smith, when but a boy of fourteen. It was then that he sought a beautiful grove and knelt in humble prayer and supplication before his Father in Heaven to know which of all the many churches he should join. The powers of darkness immediately overcame him to the extent that his tongue was paralyzed so that he could not speak. It seemed as if he was doomed to destruction, but as he continued to pray in his heart he saw just above his head a beautiful bright light descending and was soon delivered from the awful power which had held him. Just then the Father and the Son appeared in brightness and glory beyond all description. The Father called Joseph by name and said, "This is my beloved Son, hear Him." Joseph was told not to join any of the churches, because they were all wrong. After many other visions from Heaven the church of Jesus Christ of Latter-day Saints was organized, with Joseph as its leader.

I have given you a brief sketch of the first vision as related by the latter-day prophet, and I believe every word of it. I believe that he really and truly saw the Father and Son descend in Glory, and that they talked to him, giving an answer to his prayer. I also believe that if I continue to pray to my Heavenly Father and live as he wants me to live, I shall not only have a testimony of the truthfulness of this story but of the whole Gospel. I am proud to be a member of the Church of Jesus Christ of Latter-day Saints.



The Knights of the White Armor

By Marion Belnap Kerr

(Written for Primary Department)

"Dear me," yawned Sam Jones one morning as he sat up in bed. "I've had a terrible night. I dreamed that I found a name for our boys club but no matter how I tried I couldn't say it. Have you ever had a dream like that?"

"Not just like that," said his mother who had called him and who still stood in the doorway, "but I have dreamed that I walked and walked and couldn't get there."

"And today is my birthday," he mused to himself as he washed and dressed.

The first person he saw when he came down stairs was his father.

"Good morning, my son. A pleasant birthday and many more of them. Before you open these two packages which your mother and I have wrapped, we have a suggestion to make to you. Sit down my boy and listen. We believe you are using much more slang than you really wish to use and we were wondering if you wouldn't like to cut it down half during this next year. You might substitute for it a dozen new wholesome expressions."

"Of course, I'd like to do it." I'll try my best, father."

The first package he opened contained a new bathing suit.

"Just what I wanted. A thousand thanks. This is going to be the happiest birthday yet," he said, as he warmly kissed his parents.

The next package was very large

and extremely light in weight. He unwrapped and unwrapped paper after paper around it. Finally he found a tiny red book just large enough to fit nicely in his pocket. It had some lovely pictures in it, all in colors. On the cover was a picture of a knight and under it were the words, Sir Galahad. The story was so short, Sam read it before breakfast.

When afternoon came Sam took the fifty cents which he had been saving for a long time and with his mother's permission started out to the park for a swim in his new bathing suit. As he passed the corner grocery he noticed four of his friends sitting on the edges of grocery boxes, very much interested in what one boy was saying.

"Come on fellows, let's have a swim, and a game of ball at the park," called Sam.

"What's the use!" one of them said.

"Lots of use," said Sam. "Come on and celebrate, it's my birthday."

"Three cheers for Sam. Here's my chance for a birthday spanking," said Ted as he ran towards Sam.

"One—two—three—four—five—six—seven—eight—nine—and one to grow on," said Ted.

"And one for good luck!" chimed in the others.

At the park they had great sport sliding down the "shoot the shoots." Then they all went in for a swim. Oh what fun they had! Jack swam half way across the pond on his back, and Bill had the most fun swimming frog fashion. When they saw how clean each other's faces were, they felt sorry for the poor dirty water in the pool. Ted pulled up his chest and exclaimed,

"Oh the joy of being clean! Isn't it great! I feel like a million dollars."

"And so do I," said Sam. "Come on fellows, let's cool off our throats. I've been saving pennies for a long time to treat you with today."

When they were all seated off by themselves at the cleanest round table they could find, Sam said, "All right Bill—you may have the honor of choosing what it shall be."

"That's easy. It shall be Coco Cola."

"I'm sorry, but not for me," came from Sam, "I've sworn off."

"What's the matter, don't you like it?"

"I should say I do, but here's the point. It contains a harmful drug, and whoever uses such a drug becomes its slave. Nor is Sam Jones going to fill his body with trash, any more than he is going to fill his mouth with slang."

"Neither am I," said Fred. "I speak for orangeade."

"So do I," they all said.

While they were waiting for the orangeade to arrive, Sam took out his pamphlet and read to the boys the beautiful story of Sir Galahad. It was as follows:

"In the legendary story of King Arthur and his knights of the Round Table, we are told how at one period the latter set out in quest of the Holy Grail. This Holy Grail, or San Greal was the cup out of which Jesus drank the wine of the last supper with his disciples; and it was supposed to have been brought over to England by Joseph of Arimathea. It remained in the keeping of his lineal descendants for many years as an object of pilgrimage and adoration. It was incumbent on those who had charge of it to be chaste in thought, word and deed; but one of the keepers having broken this condition, the Holy Grail disappeared. Before the quest of it began, the knights were all one evening assembled in the great hall at Arthur's court, when suddenly there came a terrible noise like thunder; the hall was filled with smoke; through the smoke

there pierced a long shaft of brilliant light; and along the light there passed a vision of the Holy Grail. But of all who heard the noise and saw the smoke and light, only one knight present was permitted to see the Grail itself. This was the youngest knight of King Arthur's court, the brave Sir Galahad, to whom the king had said, when he dubbed him knight, "God make thee



SIR GALAHAD

good as thou art beautiful," who was always clad in white armor and the motto of whose life was—

"My strength is as the strength of ten,
Because my heart is pure."

And the next day when the knights held a grand tournament, no man was able to stand before the young knight, Sir Galahad. And he alone, because of the maiden purity of his heart, was successful in the quest."

"Oh, I've got it, I've got it," shouted Ted.

"Got what, you simpleton," said Bill.

"Why the name for our crowd," answered Ted, "I thought I'd be the lucky one to find it," and he danced around the table three times for good luck.

"Well, out with it,—out with it," they all shouted.

"The—Knights—of—the—White—Armor," drolled out Ted as he put his

thumbs under his arms and walked around the table Harry-Lauder-like for three more times.

"Bravo," exclaimed Frank. "It's the best name I've heard yet."

"Bravo, bravo," came from the rest of the boys.

"And I've got the pass word," put in Jim the quiet one in the crowd. "Listen how it sounds, Whi-te. Kni-ght, Whi-te Kni-ght. Isn't that great?"

"Well, I'll be blessed!" said Sam, the whole thing's finished, and on my birthday too. Whoever would have dreamed it?"

And he stood erect, holding in his left arm an imaginary shield and in his right a glittering dream spear.

"Attention!" he shouted. "I do honor to the Knights of the White Armor. All ye who are ready to be pure in thought, and word and deed, follow me in the conquest for our King."

A Lesson on Faith

(See Kindergarten Department)

"Let me hire you as a nurse for my poor children," said a Butterfly to a quiet Caterpillar, who was strolling along a cabbage leaf in her odd, lumbering way. "See these little eggs," continued the Butterfly. "I don't know how long it will be before they come to life, and I feel very sick and poorly, and if I should die, who will take care of my baby butterflies when I am gone? Will you, kind, mild, green Caterpillar? But you must mind what you give them to eat, Caterpillar!—they cannot, of course, live on your rough food. You must give them early dew, and honey from the flowers; and you must let them fly about only a little at first; for, of course, one can't expect them to use their wings properly all at once. Dear me! it is a sad pity you cannot fly yourself. But I have no time to look for another nurse now, so you will do your best, I hope. Dear! dear! I cannot think what made me come and lay my eggs on a cabbage leaf! What a place for young Butterflies to be born upon! Still you will be kind, will you not, to the poor little ones? Here, take this gold dust from my wings as a reward. Oh, how dizzy I am! Caterpillar, you will remember about the food—" And with these words the Butterfly drooped her wings and died; and the green Caterpillar, who

had not had the opportunity of even saying yes or no to the request, was left standing alone by the side of the Butterfly's eggs.

However, the Caterpillar had a kind heart, so she resolved to do her best. But she got no sleep that night, she was so very anxious. She made her back quite ache with walking all night around her young charges, for fear any harm should happen to them; and in the morning, says she to herself: "Two heads are better than one. I will consult some wise animal upon the matter, and get advice. How should a poor, crawling creature like me know what to do without asking my betters?"

"I wonder which is the wisest of all the animals I know," sighed the Caterpillar; and then she thought, and thought, till at last she thought of the Lark; and she fancied that because he went up so high, and nobody knew where he went to, he must be very clever and know a great deal; for to go up high (which she could never do) was the Caterpillar's idea of perfect glory.

Now, in the neighboring cornfield there lived a Lark, and the Caterpillar sent a message to him, to beg him to come and talk to her; and when he came she told him all her difficulties, and asked him what she was to do to feed and rear the

little creatures so different from herself. "Perhaps you will be able to inquire and hear something about it next time you go up high," observed the Caterpillar, timidly.

The Lark said perhaps he should; but he did not satisfy her curiosity any further. Soon afterwards, however, he went singing upward into the bright blue sky. By degrees his voice died away in the distance, till the green Caterpillar could not hear a sound. It is nothing to say she could not see him; for, poor thing! she never could see far at any time, and had a difficulty in looking upwards at all, even when she reared herself up most carefully, which she did now; but it was of no use, so she dropped upon her legs again, and resumed her walk around the Butterfly's eggs, nibbling a bit of the cabbage leaf now and then as she moved along.

At last the Lark's voice began to be heard again. The Caterpillar almost jumped for joy, and it was not long before she saw her friend descend with hushed note to the cabbage bed.

"News, news, glorious news, friend Caterpillar!" sang the Lark; "but the worst of it is, you won't believe me." "I believe everything I am told," observed the Caterpillar.

"Well, then, first of all, I will tell you what these little creatures are to eat," and the Lark nodded his head toward the eggs. "What do you think it is to be? Guess!"

"Dew, and honey out of flowers, I am afraid," sighed the Caterpillar.

"No such thing, old lady! Something simpler than that. Something that you can get at quite easily."

"I can get at nothing quite easily but cabbage leaves," murmured the Caterpillar.

"Excellent! my good friend," cried the Lark exultingly; "you have found it out. You are to feed them with cabbage leaves."

"Never!" cried the Caterpillar, indignantly. "It was their dying mother's last request that I should do no such thing."

"Their dying mother knew nothing

about the matter," persisted the Lark, "but why do you ask me and then disbelieve what I say? You have neither faith nor trust."

"Oh! I believe everything I am told," said the Caterpillar.

"Nay, but you do not," replied the Lark; "you won't believe me even about the food, and yet that is but a beginning of what I have to tell you. Why, Caterpillar, what do you think those little eggs will turn out to be?"

"Butterflies, to be sure," said the Caterpillar.

"Caterpillars!" sang the Lark; "and you'll find it out in time;" and the Lark flew away.

"I thought the Lark had been wise and kind," observed the Caterpillar, once more beginning to walk around the eggs, "but I find that he is foolish and saucy instead."

"I'll tell you something else," cried the Lark, descending once more. "You will one day be a Butterfly yourself."

"Wretched bird!" exclaimed the Caterpillar, "You jest with my inferiority. To tell me that Butterflies' eggs are Caterpillars, and that Caterpillars leave off crawling and get wings and become Butterflies!—Lark! you are too wise to believe such nonsense yourself, for you know it is impossible!"

At that moment she felt something at her side. She looked round—eight or ten little green Caterpillars were moving about, and had already made a show of a hole in the cabbage leaf. They had broken from the Butterfly's eggs!

Shame and amazement filled our green friend's heart, but joy soon followed; for, as the first wonder was possible, the second might be so, too. And the Caterpillar talked all the rest of her life to her relations of the time when she should be a Butterfly. But none of them believed her.

And when she was a Butterfly, and was going to die again, she said: "I have known many wonders—I have faith—I can trust even now for what shall come next."

—Adapted from Mrs. Gatty.

The Rebound

(Continued from page 323)

I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray."

While the reading proceeded, Doloris's face brightened. She began to understand that God is kind and merciful, and loves a repentant sinner.

"May I get another bucket of water

for you?" exclaimed the happy girl.

"My rosebush is still fresh and my bucket is yet half full."

"Then I'll come back soon. Goodby. I want to be alone."

The crippled woman smiled approvingly as the little girl skipped off toward home.

My Soldier Boy

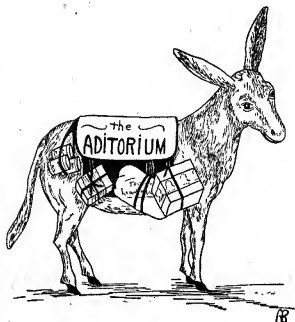
By Nona H. Brown

Soldier boy so chubby, fair,
Laughing eyes and golden hair;
Treasure God has given me,
May you e'er His soldier be.

Marching out of step, but gay
Dancing eyes in merry play,
Two years and a half this boy
Has brought love and noise and joy.

Little feet must march past me
Into future mystery,
Over rough unchartered way—
May God keep you safe I pray.

Safe from tragedy of sin,
Unafraid and clean within.
May you all through life be true
To dear God, who gave me you!



The opening of Lagoon on Decoration Day, May 30th, heralded the start of what the management believes will be the greatest season the famed park has ever known. Last year, operating for the first season under the management and policy of the Bamberger Company, a solid foundation for success in years to come was laid upon the firm bed-rock of clean amusements, excellent entertainment and

efficiency in the operation of the park's many attractive features.

Many excursions and outings of religious bodies and societies, as well as associations, clubs and lodges from all over the intermountain territory, were held at Lagoon during 1928, and in each instance the committees in charge heartily endorsed the manner in which affairs are conducted at this great fun center and spoke in glowing terms of the facilities available for their varied activities. The same policy is promised for the 1929 season. Milt Taggart's peppy Lagoon orchestra has been engaged. The filtered, fresh-water bathing pool, largest of its kind west of Chicago, will serve to cool off splashing, laughing crowds of young and old alike.

Lagoon will stand ready to greet its friends, both new and old with improvements such as concrete walks, new concessions, new painting, and a firm determination to extend every courtesy to guests. Mothers will be glad to know that the nursery, with its lady attendant, and children's play-ground will relieve them of a great deal of responsibility and that every provision is made for the youngsters to romp and play in safety. The ball field is in excellent shape for games and athletics and the Bowery offers a shady retreat for lunch.



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Jimmy's Disappointment

To Jimmie, music lessons were the hardest things in the world. Oh, he dreaded the very word, "music."

One day when he was out playing ball, he heard his mother call, "Jimmie, Oh, Jimmie, come here! You must practice your music. You will have to practice two hours because you have not been practicing lately. But," she went on, if you do practice that long, I'll get you a new fishing rod!"

So Jimmie went up and got his violin, and began practicing. It was not long before he heard his mother saying, "Come in, John, why you're a perfect stranger around here!" Jimmie's heart ached to go down, for he knew it was his Uncle John from Colorado. He put his violin up and went into the living room. Uncle John was not there at all; his mother had been trying him out. He bit his lip, but Jimmie was too big to cry. Sadly he went back up stairs and practiced for an hour and a half, then he turned the clock fast and went down stairs.

His mother had gone down town. She had left Betty to see that Jimmie did not go away. Betty was in the kitchen tending to the cake she was baking.

Jimmie ran out of the front door and outside. He played around the park for awhile then came home. His mother was there when he reached home.

"Where is my fishing rod?" he cried.

"You can not have it!" she said.

"Because you ran away."

Jimmie went to his room and cried himself to sleep, over his great disappointment. But he had learned his lesson, he never ran away again.

Age 9.

Charlotte Webb,

354 E. 2nd St.,

Mesa, Arizona.

A California Desert in the Spring

Oh how I like to see the desert

In the sunny, sunny spring.

Oh how I like to see the desert

Filled with flowers that make you sing.

Oh, here is one that's clear sky blue

And there is one that's red

There is one that's rosy pink
 And this one's white instead.
 Look! there is one that's mighty tall
 And this one's very short.
 Oh how I dearly love them all!—
 Flowers of every sort.

Here grows a shrub of beautiful green,
 There is one a little more gray.
 Look at this one a-bloom with flowers
 And here's a pretty one over this
 way.

And look at the sky, what a beautiful
 blue!

Shading off to green,
 Oh what a gorgeous wonderful hue!
 It's like nowhere else is seen.

The desert's a beautiful place
 With its beautiful sky of blue,
 Arching over the flowers gay,
 Bright butterflies flitting, too.

Age 15. Ethel Goodman,
 964 Hansen Street,
 San Bernardino, Calif.

Spring

When pussies stand on willow trees
 In coats of silver gray;
 When happy birds began to sing
 And brooks to run away,
 You may be sure that Spring is near—
 She's marching up the land,
 And soon you'll see on every tree,
 The blossoming flowers she's plan-
 ned.

Age 10. Eila Nichols,
 Box 134, Rexburg, Idaho.

My Daddy

Oh, I'm glad I've got a Daddy!
 One so playful and so gay;
 For he's like a great big brother
 And he romps most every day.

He can play a game of marbles
 Or bat a ball any time.
 He takes his turn at playing horse
 Or most anything that's fine.

Do you wonder all boys like him?
 He's so jolly and so free.

He says he can remember
 When he was just a kid like me.

Now, you see my Daddy's different
 From the one across the way?
 He says he's far too busy
 To be wasting time in play.

Age 12. Stella Lund,
 Manti, Utah.

Spring Days

Spring with her sunny showers,
 And her birds and pretty flowers;
 Planting gardens, raking lawn
 Getting up at early dawn.
 Barefoot boys with ragged suits,
 Tiny girls who look so cute,
 With their pretty dresses neat,
 You hardly think they have bare feet.

Take off your shoes and stockings,
 boys,
 Put away all your winter toys,
 For Spring is here with her sunny
 showers,
 Come out and greet her and see her
 flowers.

Age 11. Merlin Copen,
 Mendon, Utah.



DRAWN BY PEARL WESTOVER

Age 15.

Joseph City,
 Arizona

The Death of Old John

John was very ill. This fact was best shown by his most beloved instrument, the violin, for it had not felt its master's touch for three long days. Now as old John looked at it a tear gathered in his kind, blue eye. He lifted a feeble trembling hand and laid it lovingly upon the instrument. A change came over him. As his fingers caressed the violin an expression of sheer delight spread over his face despite the death-like hue on it. He drew the violin shakily under his chin and with an equally shaky hand drew forth the bow. He paused for a moment as he tilted the bow on the strings. Perhaps he knew that this was the last piece he would ever play, so he chose "Farewell to Thee." His hands were trembling as he played. His lips, also trembled under cover of his flowing white beard and tears were coursing down his milk-white cheeks. Large locks of gray hair fell about his face, but old John cared not, for on he played. The notes came wonderfully clear and sweet but with a sad undertone as if the sorrow of John had entered into the violin. The last measure was finally reached and the bow ceased its course across the strings and fell with John's hand to his side. The violin was still poised under his chin. As the last notes trembled away into silence Old John heaved a contented sigh and sank deeper into the downy softness of his bed. Well had he chosen his tune for his soul now bade farewell to the body and departed.

Age 15.

Anelda Olsen,
Box 22, Ashton, Idaho.

The Whole Year Around

In Winter snow falls very deep;
In Spring the pretty flowers peep;
In Summer it is very hot,
But not a study have I got!
For school is out, yes, school is out,
And all the children laugh and shout.

In Fall the leaves will pile so high,
And fleecy clouds float through the sky.

Age 9.

Charlotte Webb,
254 E. 2nd St.,
Mesa, Arizona.

The Brook

As the brook goes rippling over the stones
It sounds like the singing of gay little gnomes.
It has a merry song it sings all day long,
And as it flows onward it ripples this song:




























"Be happy, be happy,
Smile trouble away!
Be happy, be happy,
Be cheerful all day!"

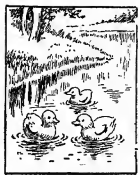
Honorable Mention



Raymond L. Barlow, Richfield, Utah.
Sherman Boyd, Heber, Utah.
Barbara Christensen, Tremonton, Utah.
Orpha Clark, Spanish Fork, Utah.
Weldon Cole, Paris, Idaho.
Betty Cowan, Nephi, Utah.
Ila Cox, St. George, Utah.
Susie Ferguson, Britanny, Louisiana.
Kieth Fuhrman, Providence, Utah.
Melva Gibbons, Marion, Utah.
Ardel Glover, Alton, Utah.
Elaine Hair, Marion, Utah.
Laura Hess, Plymouth, Utah.
Pearl Jensen, Menan, Idaho.
Dennis Lanper, Delta, Utah.
Mary Low, Cardston, Alberta, Canada.
Beth Lyman, Teasdale, Utah.
Maurine Mason, Plymouth, Utah.
Wanda Mason, Plymouth, Utah.
Frances Merrell, Duncan, Arizona.
Ethel May Mortensen, Duncan, Arizona.
Mar Payne, Duncan, Arizona.
Gerald Palmer, Stone, Idaho.
Delightra Passey, Ogden, Utah.
Vena Petersen, Tremonton, Utah.
Verda Ray, Gilbert, Arizona.
Lenore Reid, Manti, Utah.
Rex Robbins, Burley, Idaho.
Grace Rudd, Plymouth, Utah.
Lillian Smith, Plymouth, Utah.
Velma Smith, Ogden, Utah.
Pearl Westover, Joseph City, Arizona.
Erma Whitaker, Hatton, Utah.
Muriel Wight, Brigham City, Utah.
Pearl Wilde, Marion, Utah.
Emma Lou Wilsen, Richfield, Utah.
Bernice Woolf, Preston, Idaho.
Winona Yorgesen, Shelley, Idaho.

Little Scissor-Stories


(VI)



THIS is a Duck," said Cousin Kate,
 
 snipping and clipping with her clever
 
 "She was a fat white
 
 with yellow
 
 and a
 
 broad
 
 and soft white
 
 , and she was as busy as a
 
 and as proud as a
 
 , for she had three fat white downy baby
 
 of her own to take care of. In the morn-
 ing when the
 
 rose, 'Quack, quack!' said
 
 , 'we will have our breakfast!' Then all
 the baby
 
 ran and gobbled up the
 
 that Molly threw them from her
 
 . 'Quack,
 quack!' said
 
 , when they had finished, 'now
 we will have a drink!' And all the baby
 
 ran
 and drank out of the
 
 of clear water
 by the
 
 . 'Quack, quack!' said
 
 , 'and now we will take a swim!'
 'Quick, quick!' cried all the baby
 
 , hopping for joy, and, splash,
 dash, they jumped into the
 
 and swam like
 
 among the tall
 
 and the yellow
 
 .
 'Yes, yes!' said
 
 , 'I know how to take care



of babies. Quack, quack!' Now one day Molly brought Baby Boy out and set him in the ^{with his} with his  of milk and his  of bread, and Ponto,



the big dog, to watch him. This is Ponto, the big dog," said Cousin Kate, clipping and snipping with her clever .



"Quack, quack!" said , "here is another baby to take care of!"


'Goo, goo!' said , laughing at the little





'Quack, quack! do as we do!' said

So when the baby  ate their , Baby Boy ate his .

When they drank their , Baby Boy drank his .


And when they cried, 'Quick, quick!' and went, splash, dash, into the water,  crept after them and went, splash,

dash, into the water too! 'Quack, quack! do as we do!' cried .


But  could not swim.

'Boo-hoo!' he screamed. And,

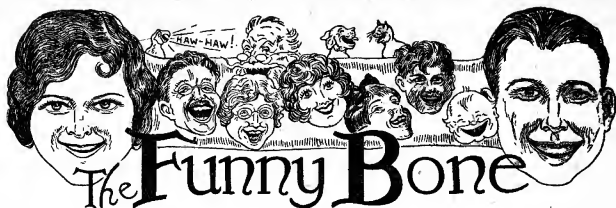
splash, dash, into the water went

Ponto, and pulled  out, just

as  came running from the

'Yes, yes! I know how to take care of babies,' said  --- 'but not a baby like that!'"





At the Rehearsal

Musical Director: "Think Gently of the erring one;" then look this way.

Karfax

Street Car Conductor—Madam, this transfer has expired.

Irate Old Lady—Well, what more could you expect with the cars so poorly ventilated.

The Last Word

Young Bragger—My grandfather built the Rocky Mountains.

Unsympathetic Listener—Aw! that's nothing. Do you know the Dead Sea? Well, my grandfather killed it.

Reached the Objective

Diner—Waiter, do you call this an oyster stew?

Waiter—Yes, sir.

Diner—Why, the oyster in this stew isn't big enough to flavor it.

Waiter—It wasn't put in to flavor the stew, sir, but just to christen it.

Cause for Merriment

Theophilus Whifflebaum had recently become the father of twins. The minister stopped him on the street to congratulate him. "Well, Whifflebaum," he said, "I hear that the Lord has smiled on you."

"Smiled on me?" repeated Whifflebaum. "He laughed out loud."

A Good Start

Sandy Mactavish got married. He went to Niagara Falls on his honeymoon. While strolling around the Falls he met a friend. After congratulating Sandy, the friend asked, "And where is the little bride, back at the hotel?"

"Oh, no," replied Sandy. "I left her back in Philadelphia. She's seen the Falls."

Non-Resistance

Hostess (at children's party)—Won't you have another piece of cake, Alice?

Alice (who had promised mother not to answer "yes")—Well, the idea is not repugnant to me.

The Last Laugh

"What a peculiar looking carpet that is under the elephant," remarked a visitor to the circus.

"That's no carpet," corrected the elephant's keeper. "That's the man that gave the elephant a chew of tobacco."

Another One of Them

A braw Scotchman was visiting Niagara Falls in the company of an American friend. As they watched the great rush of water, the latter said: "There's a story that if you throw a penny into the Falls, it will bring you luck." "Is that so?" inquired the Scot. He considered a moment, and then asked hopefully. "Ha'ye a bit o' string?"

Had His Doubts

At the grave of the departed the old darky pastor stood, hat in hand. Looking into the abyss he delivered himself of the funeral oration:

"Samuel Johnson," he said sorrowfully, "you is gone. An' we hopes you is gone where we 'specks you ain't."

Retort Courteous

A revival was raging in a colored church. The fruits had been considerable. One obdurate soul, however, resisted the efforts of the elder. Called to account for his reluctance, he replied: "Yo' see how it is, Elder, I'se got a problem. I don't see how I'se gwine to git to Glory with my coat over my wings."

"Dat ain't yo' problem," retorted the exhorter promptly. "Yo' problem is how yo' gwine to git yo' hat on ovar yo' horns."

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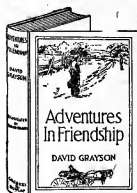
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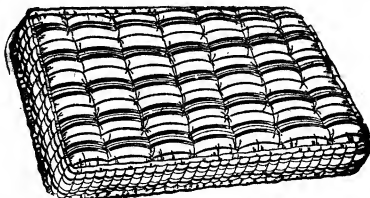


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